

Christian Herald

JUNE • 1951

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3. Prizes, as listed elsewhere, will be awarded by The Reuben H. Donnelley Corporation on the basis of sincerity, originality and aptness. Judges' decisions are final. Duplicate prizes in case of ties. Entries must be the original work of contestants, submitted in their own names. All members of a family may compete, but only one prize will be awarded to a family. All entries become property of Colgate-Palmolive-Peet Company. Contest is subject to Federal, State and local regulations.

4. All entries must be postmarked not later than July 7, 1951 and be received not later than July 17, 1951. Everyone in continental United States and Hawaii may enter the contest except employees of Colgate-Palmolive-Peet Company, their subsidiary and associated companies, their advertising agencies and members of their immediate families.

5. All winners will be notified by mail. Complete list of major winners will be sent, on request, accompanied by stamped, addressed envelope.

929 other cash prizes!

SECOND PRIZE \$5,000.00 THIRD PRIZE \$3,000.00

FOURTH PRIZE \$1,500.00 FIFTH PRIZE \$1,000.00

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75 SEVENTH PRIZES.....\$50.00 each

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NEW VEL—end 90% of your dish-washing work!

SUPER SUDS is dynamite to dirt—makes tough washes easy!

AJAX CLEANSER cleans with twice the speed—half the effort!



EASY STREET CONTEST,
P.O. Box 276, New York 46, New York

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With the "Easy Street" way

(You write the last line to rhyme with "Street")

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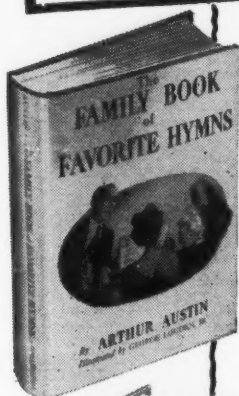
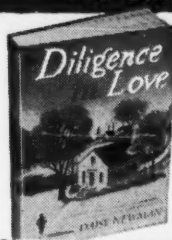
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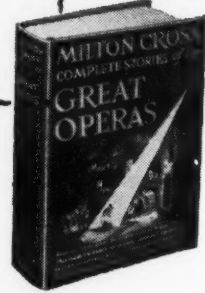
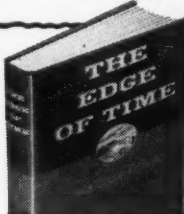
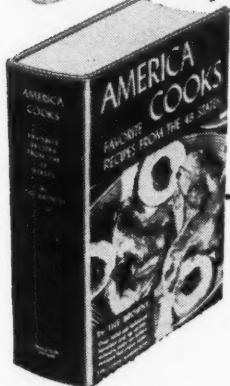
By Milton Cross

Contains every aria, all the action, the complete stories of 72 of the world's best-loved operas. 627 pages offer many years of rewarding study. Publisher's edition, \$3.75.

THE EDGE OF TIME

By Loula Grace Erdman

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- ☐ Winter Wedding
- ☐ The Three Meanings
- ☐ America Cooks
- ☐ Family Book of Favorite Hymns

Christian Herald

DANIEL A. POLING, *Editor*

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace; the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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COMING NEXT MONTH...

HOODLUM CRIMES: The appalling fact is that not even the smallest town can feel safe from the psychopathic criminal whose twisted mind makes him attack children and adults out of sheer sadism. Howard Whitman presents the ghastly picture in **TERROR IN YOUR TOWN**. He pulls no punches—and it's a frightening recital—but he also tells exactly what you can do about it.

PLAY BALL! Del Rice of the St. Louis Cardinals is the best defensive catcher in the National League. He is also a very good Christian and a pillar of his church. In a spirited account, Edgar C. Scott, Jr. tells us all about this God-fearing ball player.

GOOD NEIGHBORS: Her neighbors on the other side of the tracks bitterly resented Marion's attempts to help them. But Marion persisted and her efforts literally won blue ribbons! How this comes about makes a sparkling story: **WAY TO A WOMAN'S HEART**, by Ella Mae Charlton.

FEAR: With the coming of Nazism to his beloved Germany, Harro Meller felt fear creep into his heart. It mounted to terror when he was thrown into a concentration camp. He knew long bitter days of torment and despair. Released, Meller sailed to America. In **FLIGHT INTO FREEDOM** he will make you thank God again for your blessed privilege of living in the land where the spangled banner snaps in the breeze.

THERAPY: On her little farm, Levada Schramm, a very compassionate and Christian lady, is doing a very remarkable job of rehabilitating alcoholics. Her therapy: faith, understanding, good food and farm work. Don't miss the inspirational story of her work.

WEEKEND WITH GOD: That describes E. Stanley Jones' "ashrams." It's a time of fun, laughter but also of deep soul-searching and fellowship with Christ. In July, Chester Quimby takes us to one of these unique retreats.

Plus all the regular departments and features — and many other articles, stories, poems

CLARENCE W. HALL
Managing Editor

MICHELE de SANTIS
Art Editor

Associate Editors

ELLA J. KLEIN
HARRY G. SANDSTROM
KENNETH L. WILSON

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FORD STEWART
Publisher

PHELPS PRATT
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Among Those Present

Charles W. Tobey (*Wake Up, America!* page 17) "stole the show" at the recent Kefauver hearings of the Senate Crime Commission. Again and again he interrupted the proceedings to express his horror at criminal activity and his righteous indignation at the criminals themselves. All his life Tobey has been making speeches, tinged with evangelical fervor, concerning the need for religious and moral foundations beneath the structure that is American society. In politics since 1919, he first came to Congress in 1933 and has been a member of the Senate continuously since 1939. A devout Baptist, he has been a church worker all his life and was once president of the Baptist State convention.

At his home in Temple, New Hampshire, he regularly conducts an annual day of religious observance. Neighbors from all across the state attend this day of old-time hymn singing and preaching—with Tobey himself either presenting the visiting speaker or doing the religious address himself. You can catch the spirit and fervor of the man in his article "Wake Up, America!" which is the substance of an address delivered at the Ninth Annual Convention of the National Association of Evangelicals at Chicago, Illinois, on April 13.

Richard Maxwell (*They Bring Healing Cheer to Veterans*, page 28) is the veteran radio singer and friendly

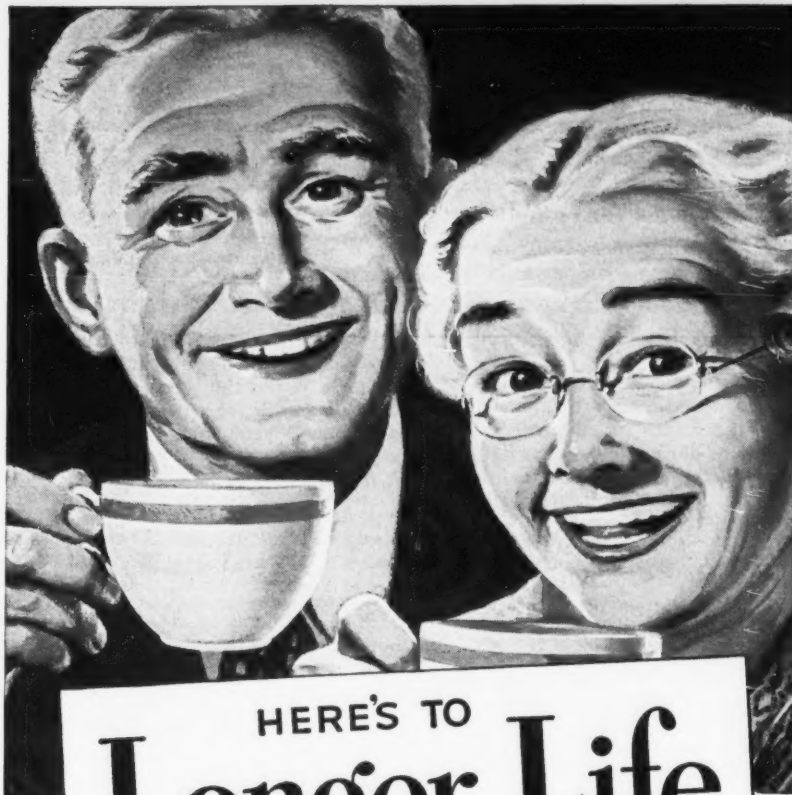


philosopher who is now singing host for NBC's "We Remember," presented weekly on behalf of hospitalized servicemen. After receiving his M.A. from Kenyon College, Gambier, O., he came to New

York upon the advice of the great Amelita Galli-Curci to study voice. Almost immediately, NBC signed him to a contract and for seven years he was a soloist on the Seth Parker program.

Troy Barnes Oswell (*No Liquor Problem Here!* page 6) is 29 and unmarried, although he admits he is "in the market for a good Christian wife; she doesn't have to be beautiful—just intelligent and able to make a banana pudding." Although he has been writing since he was 12, the present article is the first he's submitted for publication. Born in Knoxville, Tenn., he was left an orphan at 10. He spent five happy years at an Episcopal orphanage (he is still an Episcopalian and belongs to St. Andrew's Church in Harriman, Tenn.). He was eventually adopted by the matron at the orphanage and assumed her last name.

Shortly after Oswell entered Tennessee U., World War II broke out and he promptly enlisted in the Air Force where he spent four years.



Longer life is yours today—thanks to modern science. And life expectancy is increasing by leaps and bounds.

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As people grow older, proper nutrition becomes increasingly important. They need proportionately less fats and carbohydrates and larger amounts of vitamins, minerals and proteins.

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Dr. Poling ANSWERS YOUR QUESTIONS

Airport Chapel for Catholics

• Did you know that the Boston Airport is establishing a Roman Catholic chapel? Why don't Protestants wake up?

MASS.

D. L. A.

Protestants should wake up. Edward H. McGrath, Jr., airport commissioner, states that Protestant and Jewish representatives did not answer his inquiries as to whether they also desired chapel facilities. If this is true, then certainly Protestants should wake up.

World Evangelization

• Have all nations of the earth been reached (to know) of Jesus?

ILLINOIS

C. G. S.

There is, I think, now no nation in the world that has not been reached with at least the first message of Christ, but there are many peoples to whom that message has not been adequately or fully preached. The work of world evangelization is still in its beginnings.

Evil Vows

• If a wrong promise or an evil vow has been made, i.e., made in good faith, should one persist in carrying it out?

IDAHO

C. H.

Certainly where an evil vow has been made it is more evil to persist in it than to withdraw from it, seeking always the forgiveness of the Heavenly Father for the mistake we have made.

Inward Grace

• My mother, a remarkably good woman, was a charter member of our church. I never knew her to pray or read the Bible, but she practiced every Christian virtue. As to doctrinal matters, I just can't be sure. What do you think are her chances to be with God in Heaven?

ALABAMA

E. L. R.

I hope that my chances are as good. From this question and the letter I have no doubt about the eternal blessedness of this faithful, wonderful mother.

Jerusalem an Ancient Site

• Always I have been told that Jerusalem is a city set on a hill. Now I learn

it has been destroyed repeatedly but that archeologists find many layers indicating many cities and civilizations. How come?

KANSAS

C. R. W.

Exactly as described. Jerusalem is a city on seven hills but the archeologists discovered the layers that represent thousands of years and many civilizations even before the Jews came.

Inter-faith Chapel

• Why is it that your inter-faith memorial chapel mentions only three faiths? There are many others.

CALIFORNIA

G. E. J.

Four chaplains of the three great faiths went down together on the *Dorchester*, hence "The Chapel of Four Chaplains." But just within the entrance, appear these words: "The Chapel of Four Chaplains, an Inter-Faith Memorial—Here is Sanctuary for Brotherhood, Let It Never Be Violated."

Lighted Match Ceremony

• Reading your editorial, "Wrong Illustration for Right Principle," I hasten to reassure you. I believe I was in that audience. It was an outside meeting and the spectacle was indescribably beautiful when all those matches were lighted and lifted up. I hope this will silence your fears.

PENNSYLVANIA

M. E. S.

They are not silenced! Even in an out-of-door auditorium such a promiscuous striking of matches is immeasurably dangerous. A single match falling into a gauzy bit of women's clothing could start a tragic stampede. No—there is just no excuse for such a spectacle, no matter how beautiful. Also I am inclined to think that the instance referred to occurred inside—that was the definite impression left by the article from which I quoted.

Married Priests?

• Is it not a fact that there are some Roman Catholic priests who are married?

PROVIDENCE, R. I.

A. M. D.

Yes, but not often and only under unusual circumstances. A married priest has become the head of a Roman Catholic church in Woonsocket, R. I. Reverend Joseph Calysh, a displaced

person who came to this country in May, 1950, is married and has three children. Father Calysh was ordained under the old Byzantine Eastern Ukrainian rites which permit married men to become priests. He is now pastor of Saint Michael's Ukrainian Church—Roman Catholic.

Books in Braille Available

• A distinguished clergyman, who was blind in his later years, gathered together a fine library in Braille. Do you know of other blind clergymen who might be interested in having books from this library?

KENTUCKY

G. D.

Do you have the answer to this question?

Assurance of Forgiveness

• How may I be sure that, after repeated mistakes and sins, I have been forgiven?

OHIO

F. M. W.

One can and may always seek and find forgiveness. God expects us to forgive seventy times seven; surely He is capable of this and more! But, so far as man is concerned, sinning tends to harden the heart, makes it more difficult to seek forgiveness.

Who is a Christian?

• Who is a Christian? In a single sentence!

A Christian is one who accepts Jesus Christ as Lord and Saviour and constantly seeks to direct his life as God would have him live it. You may have a better definition—but in "a single sentence!"

Christian Psychology Books

• Can you give me the name of an especially good book on psychology with a Christian background? Something in everyday language for present needs?

OHIO

R. E. H.

The very best book—and I know of no other book like it—is "Guide to Confident Living" by Dr. Norman Vincent Peale, published by Prentice Hall. It is to be found in all bookstores.

Numerology

• What is the modern Babylon? A lady preaching in our town three years ago said 666 was Stalin's number but last Sunday another preacher said this is the Pope's number. What do you think?

KANSAS

C. H.

Definitely I am not interested in this "numbers" game.

Shall We Light A Candle in Jerusalem?

"We stand at Armageddon and we battle for the Lord!" cried a famous President in one of the crisis hours of American history. And this was the tocsin which carried the beat of the drum, the blast of the trumpets, on to a victory the like of which the world had never known before. But the President was wrong! The greatest clash of arms the world ever saw is yet to come!

The Scene of the Struggle

The Word of God is unimpeachable, accurate. And it has put down in plain language just what we are to expect in the days ahead. The true Armageddon of prophecy, the gathering of hitherto unheard-of legions, the myriads of death-dealing aeroplanes, the desolations of the Atomic bomb, these will find their desperate denouement, not in Washington, not in London, not in Moscow, but in that little pinpoint of world geography, now known as Israeli! Here are a few stirring paragraphs from a letter which our General Secretary, Joseph Hoffman Cohn, wrote while he was on his visit last summer to the land of God's heartaches:—

Hatikvah! But No God!

The ship is coming ever nearer to the "Eretz." In another half hour we will be able to see the shore line of the historic Mount Carmel range. All hands are on deck, over the rails they lean, every one scanning the horizon for the first sight of the long-yearned-for shore line, for familiar faces of other days at the pier to welcome them to the land of their dreams.

Suddenly the cry is heard, "Ha Eretz! Ha Eretz!" The Land! The Land! And there is pandemonium! For, as suddenly as though the scene had been rehearsed a hundred times, there rises a spontaneous cry to heaven, and the pathetic strains of the Jewish National Anthem pierce the air. One cannot keep back the tears. So yearning, so contagious, the outcry. It is the pot of gold at the end of the rainbow!

But one's heart only aches. It aches because we realize that these poor trustful souls have not the least idea of what greater agony awaits them in the not too distant future. To them, there is no Messiah—that is a mockery. Only their own strong arm will bring them conquest! As I talked with some of them, I was shocked to discover that the promised Messiah had become only a myth to them. Did not their Israeli armies drive out

the Arabs? And was it not the abandoned bravery of their Hagannahs and Irguns that snatched the Land from the very teeth of a hostile and evil combination of world powers?

"Oh Jerusalem, Jerusalem!"

The greater tragedy is that they believe all their troubles to have come from "Christian" nations

Dr. Cohn is leaving now for another visit to Jerusalem. He will be there in July, and his chief tasks will be to establish our Missionary in a suitable building; to distribute food, clothing and money to starving Jewish Christians who are having a hard time because of their faith in the Lord Jesus Christ. Wouldn't you be proud to help? This is the day and the hour; and your money will thus be carried in your behalf direct to these needy people of Israel. What say you?

and "Christian" leaders. So that the name "Christian" and the name of Christ are anathema to them. How can the Christ possibly be the Messiah, if these Gentiles are samples of what the Messiah teaches and does?

Sorrow only adds to sorrow as

one contemplates the scene. It seems amazingly incredible that the Church of the risen Christ should fail so dismally to bestir herself into a world-wide intensive campaign of Gospel proclamation to Israel that her only hope of redemption is in Him Who will be one day the Desire of the Nations.

History is being made today, not in America, not in Europe, but in that little spot of land called Palestine. And the Church sleeps. As the refugees stepped out of the dory which took us from the ship to the pier, I saw two of the fanatic Jews, with long impressive beards, and faces lined with the agonies of a thousand years, fall to the ground and kiss the soil of their holy land!

"If Thou Hadst Known!"

Afresh comes the meaning of our Lord's piercing plea:

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! Luke 19:41.

"If thou hadst known!" And who will tell them, if not the Church which bears His Name? An unprecedented opportunity is ours, to strengthen our new beach-head in Jerusalem. Would you not like to help to maintain this candle of testimony for these last days? Perhaps such a testimony will be used of God to win many Jews to a living faith in the Lord Jesus Christ, before it is too late.

**American Board of Missions to the Jews, Inc.
236 West 72nd Street, Room 2, New York 23, N. Y.
In Canada: 39 King William St., Hamilton, Ontario**

God bless you in your stirring work. Hope you can keep the candle going in Jerusalem! I gladly enclose \$..... as a token of fellowship. You may please send me your monthly paper, "The Chosen People."

Name

.....

.....

Letter from Bloomfield

This started out to be a cheerful little column on the unique features of a small college. But . . .

More and more, as the moral climate around all of us stands revealed in ever darker shades—as the need for Christ-motivated leadership becomes increasingly apparent—the burning compulsion to ask a question asserts itself. And that question:

When are Christian men and women going to demand that their church-related Christian colleges fulfill their responsibilities in educating youth to live by the rule of the Gospel?

To be sure, many of our Christian colleges are conscientiously endeavoring to indoctrinate with Christ's word . . . as well as educate. But many—including big-name institutions receiving bountiful gifts from earnest Christians—no longer give even lip service to Christian principles.

In this hour in history when the free world cries out for leaders, ponder for a moment the potential power in the hands of all our church-related colleges . . . if they would but use it! That power: the facilities, the ability, and the Gospel Message—for use in orienting and inspiring young people to reach for the empty seats of leadership all around them.

Bloomfield in recent years created a stir out of all proportion to its size . . . by insisting that her professors be anti-Red . . . and zealously pro-American and pro-Christian. Bloomfield's stand made some enemies in starry-eyed academic circles; our position was widely publicized in magazine and newspaper articles . . . and lo, by now other colleges are following Bloomfield's lead.

But in this equally vital matter, it seems hardly fitting for one Christian college to throw down the gauntlet to others. After all, we are but one church-related Christian college doing our best to fulfill that role . . . with such devices as compulsory Chapel, "Gospel teams," active recruiting of students from among church young people, classroom discussion of the Gospel's relation to subject matter.

The question does demand an answer. But those who demand, we prayerfully hope, should be they who help by their gifts to make possible the continued existence of Christian colleges.

Sincerely yours,

Frederick Schweitzer.

PRESIDENT, BLOOMFIELD COLLEGE

Whether or not you see fit to help with your gifts to carry on the Christ-motivated program of Bloomfield, may we urge and suggest that you re-study the program of those institutions to which you are giving . . . and assure yourself that they are fulfilling their obligations to develop young people eager to live by the Gospel Message?

Board of Directors

*Bloomfield College
and Seminary*

Bloomfield, New Jersey



By TROY BARNES OSWELL

CADLED in the fertile valley of the Emory River in East Tennessee, and with an edge of the Cumberland Mountains at its back door, is the town of Harriman, population 10,000. From its very inception in 1890, Harriman has had no traffic in liquor. There is a reason for the town's sobriety, and the story of its founding, based on the motto, "Prohibition, Peace, and Prosperity," reads like fiction.

Harriman's grass-roots hark back to the close of the Civil War, when General Clinton B. Fisk, one-time Prohibition Party presidential candidate, was Freedmen's Commissioner in command of the entire state and of its future. The resources he found in this section of East Tennessee were almost unbounded; there was virtually everything needed for great industries. The valley of the Emory offered fertile farm land, the temperature was moderate and healthful, transportation was available down the Emory River to the navigable Clinch River, to the Tennessee, the Ohio and the Mississippi. Large and rich iron-ore beds surrounded the area, and coal could be had in the nearby mountains.

Upon General Fisk's return North, he, along with several other Northern capitalists, formed the East Tennessee Land Company, and they made extensive plans to erect a thriving industrial city on both banks of the Emory River.

One of the first steps taken by the company was to protect the community's citizens from the evils of the notorious liquor traffic. The company put teeth in this policy by writing into each title-deed issued for land sold: "Every contract, deed or other conveyance or lease of real estate by the Company shall contain a proviso forbidding the use of the property, or any buildings thereon, for the purpose of making, storing, or selling intoxicating beverages."

Throughout the history of the

town this policy has been upheld, and today an examination of any deed of property within the city limits will show it to contain this clause, placed there sixty years ago.

From only one family in 1890, the population of the town had grown to 3,672 by January 1, 1892, with fifteen industries manufacturing agricultural implements, rails, furniture and tacks. In early 1893 the American Temperance University of Harriman opened its doors. It boasted a list of students that numbered in the hundreds and came from various sections of southeastern U.S. And to further the dry cause, a drive was started to raise funds for the erection of a Woman's Christian Temperance Union building on lots already donated by the East Tennessee Land Company. The result was an auditorium seating 1,000. This building was used for forty years, and it served the purpose well.

HARRIMAN has continued to grow through the ensuing years, though not at the rapid initial rate. The town profited somewhat by the influx of people in the early thirties when the Tennessee Valley Authority came into being, and the cheap electric power made possible by TVA has helped the community and the surrounding farms immeasurably. When the construction of Oak Ridge was begun in 1942, Harriman, like several towns nearby, overflowed with newcomers. At the present time the town is crowded with people who live in Harriman and work at Oak Ridge, some twenty miles away. There are four average-size factories located in Harriman, the chief one being a hosiery mill. The same natural advantages exist today that were present sixty years ago, and the city is looking forward to more plants locating there.

What about the liquor problem in present-day Harriman? There is none! The community has not

budged one iota from its original stand. Residents of Harriman, exceptionally religious people, have never raised the question of legalizing liquor. Throughout the influx of new residents the churches, wide awake to the threat of legalized liquor, have fought to maintain the status quo.

The policy has paid off, especially in regard to drunken driving. A most enviable traffic safety record was chalked up by Harriman when from July 20, 1941 until May 26, 1949, there was not a single fatal traffic accident within the city limits! Nearly eight years! There have been only seven fatal traffic accidents in the city in the past fifteen years, a remarkable safety record for a town of 10,000. Further, crime here is at a minimum, far below the average. The banning of liquor has proved a blessing!

CITIZENS of the community agree that maintaining traffic safety and crime prevention alone offset any tax receipts that might be forthcoming from the sale of legal liquor.

The Reverend W. F. Smith, pastor of the First Presbyterian Church in Harriman, said recently, "You don't read about any drunken brawls in Harriman. In my five years here, I've never known of any. I definitely attribute Harriman's peacefulness to its prohibition of liquor."

"We don't want to paint too rosy a picture," said the Reverend O. C. Rainwater, pastor of the Trenton Street Baptist Church, "because we know that in any restricted town there is still a certain amount of unlawful liquor sold. Prohibition in Harriman, however, is most definitely an asset. It gives the Christian element a chance to combat the evil forces more effectively."

There are nine churches within the limits of Harriman and scores of others in the nearby countryside. Total communicants number more than 3,000. Sunday church attendance—forty to fifty percent of church members—is unusually good in comparison with the national average of thirty-five percent.

The over-all character of Harriman's population—intelligent, progressive, Christian—will deeply impress the visitor today just as it has impressed those who came in the past sixty years and stayed to make their homes and rear their children in a Christian environment. The folks here, old and young alike, will tell you that the absence of legal liquor, effected by its founders, has proved to be Harriman's greatest asset.

THE END

Year after year... after year!



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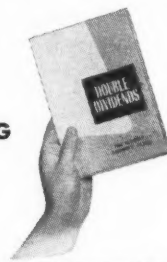
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"I REMEMBER..."

Edited by KENNETH L. WILSON

I AM not much of a farmer—I get more credit for my farming than I deserve, and my little farm receives more advertising than it is entitled to. But I am farmer enough to know that if I cut down weeds they will spring up again, and I know that if I plant something there which has more vitality than the weeds I shall not only get rid of the constant cutting, but have the benefit of the crop besides.—
WILLIAM JENNINGS BRYAN (from "The Prince of Peace")

❧

SOMETIMES

Across the fields of yesterday
He sometimes comes to me,
A little lad just back from play—
The lad I used to be.

And yet he smiles so wistfully
Once he has crept within,
I wonder if he hopes to see
The man I might have been.
—THOMAS S. JONES, JR.

❧

*Be like the bird
That, pausing in her flight
Awhile on boughs too slight,
Feels them give way
Beneath her and yet sings,
Knowing that she hath wings.*
—VICTOR HUGO

❧

The world is full of beauty,
As other worlds above;
And if we did our duty
It might be full of love.
GERALD MASSEY

JUNE

*And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries earth if it be in tune,
And over it softly her warm ear lays;
Whether we look, or whether we listen,
We hear life murmur, or see it glisten.*

*Joy comes, grief goes, we know not how;
Everything is happy now.*

*Everything is upward striving:
'Tis as easy now for the heart to be true
As for grass to be green or skies to be blue—
'Tis the natural way of living:*

*Who knows whither the clouds have fled?
In the unscured heaven they leave no wake;
And the eyes forget the tears they have shed,
The heart forgets its sorrow and ache.*

—JAMES RUSSELL LOWELL
(from "The Vision of Sir Launfal")

❧

BELIEVE me, every man has
his secret sorrows, which the
world knows not; and oftentimes
we call a man cold when he is only
sad.—LONGFELLOW

❧

Neighbors

Your light shines in my darkened room;
Your shadows move across the wall.
Shall I shut out your cheery light,
Or take the shadows as they fall?

ELVA BRUBAKER (Kansas City Star)

❧

HUMAN BLOSSOMS

*Flowers? I love flowers—and I'll say that they are sweet;
But no flower has got pink toes on a pair of rose-leaf feet.
And no flower has got arms that go up 'round a fellow's neck,
And no flower ever whispers that it loves you 'most a peck!
And no flower is so weary when the long play day is by
That it snuggles to your bosom almost ready for a cry,
Till you start to count its piggies. I love flowers, they are fine!
But it's little human blossoms that have got this heart of mine!*

—JUDD MORTIMER LEWIS

From Mrs. E. N. Wright, Roanoke, Va.

NOBODY grows old merely by living a number of years. People grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust. Whether seventy or seventeen there is in every being's heart the love of wonder, the sweet amazement of the stars and the star-like things and thoughts, the undaunted challenge of events, the un-failing child-like appetite for what next and the game of life. You are as young as your faith, as old as your doubts; as young as your self-confidence, as old as your fears; as young as your hope, as old as your despair.

—ANONYMOUS

From Nathaniel E. Cronk, Pleasantville, N. Y.

❧

NO TIME FOR HATE

Life is too brief,
Between the budding and the falling leaf,
Between the seed time and the golden sheaf,
For hate and spite.
We have no time for malice and for greed;
Therefore, with love make beautiful the deed;
Fast speeds the night.

—MARGARET E. SANGSTER

❧

WEALTH

*Nobody ever added up
The value of a smile;
We know how much a dollar's worth
And how much is a mile;
We know the distance to the sun,
The size and weight of earth—
But no one's ever told us yet
How much a smile is worth.*

AUTHOR UNKNOWN

From Mrs. Alice Andrew, Villisca, Iowa

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items returned, and no original material used.



PICTURE from a child's HEART

IT WON'T take any art prize. But it's an important picture.

A little 9-year-old girl went home to the city slums after two wonderful weeks at "Mont Lawn." Months later she took out her crayons and found a piece of paper that was clean on one side. This is what she drew—straight out of her heart. This is "Mont Lawn" as she still remembered it.

There were the big trees. She will never forget how the cool summer breezes rustled the leaves. In the city where she lives the air is stifling and there are no trees, no cool winds. There are only shimmering pavements and big city smells of burned gasoline, musty rooms, littered back lots.

At "Mont Lawn" the grassy lawns are big and little girls and boys are free to run and tumble.

The trees and grass are there in the drawing, and the cottages and the big white homestead and the road curving up the hill from the wonderful new swimming pool.

But that is not all a little girl found in her heart when she thought of "Mont Lawn." She remembered something else—five shining words. Over the gateway is the sentence she stored away to treasure when she thought of "Mont Lawn."

Little children, love one another.

If you visit the Christian Herald Children's Home you will find that the text is on the other side of the gate house. But a little girl was so impressed with the gentle words of the Man who loved children, that she made sure they had a place in her drawing.

Little children, love one another.

It is the message of "Mont Lawn." It is the message of

the Master. Other little children from the slums who know only how to hate and kick and fight and fear and cry themselves to sleep—they need to learn to love and be loved. They, too, need their chance to carry away in their hearts the affection and beauty and faith that you can give them at "Mont Lawn."

Just \$15.00 will allow a child to have that chance. It is so small a price to pay for giving a confused little boy or girl a clear and unforgettable picture of the Kingdom of God.

Little children, love one another—words that can change the world! Your gift of any amount will help children to make them come true.

**Christian Herald Children's Home
Business Office, 27 East 39th Street
New York 16, New York**

Yes I will help to give some child inspiration and happiness. Here is my share, \$.....

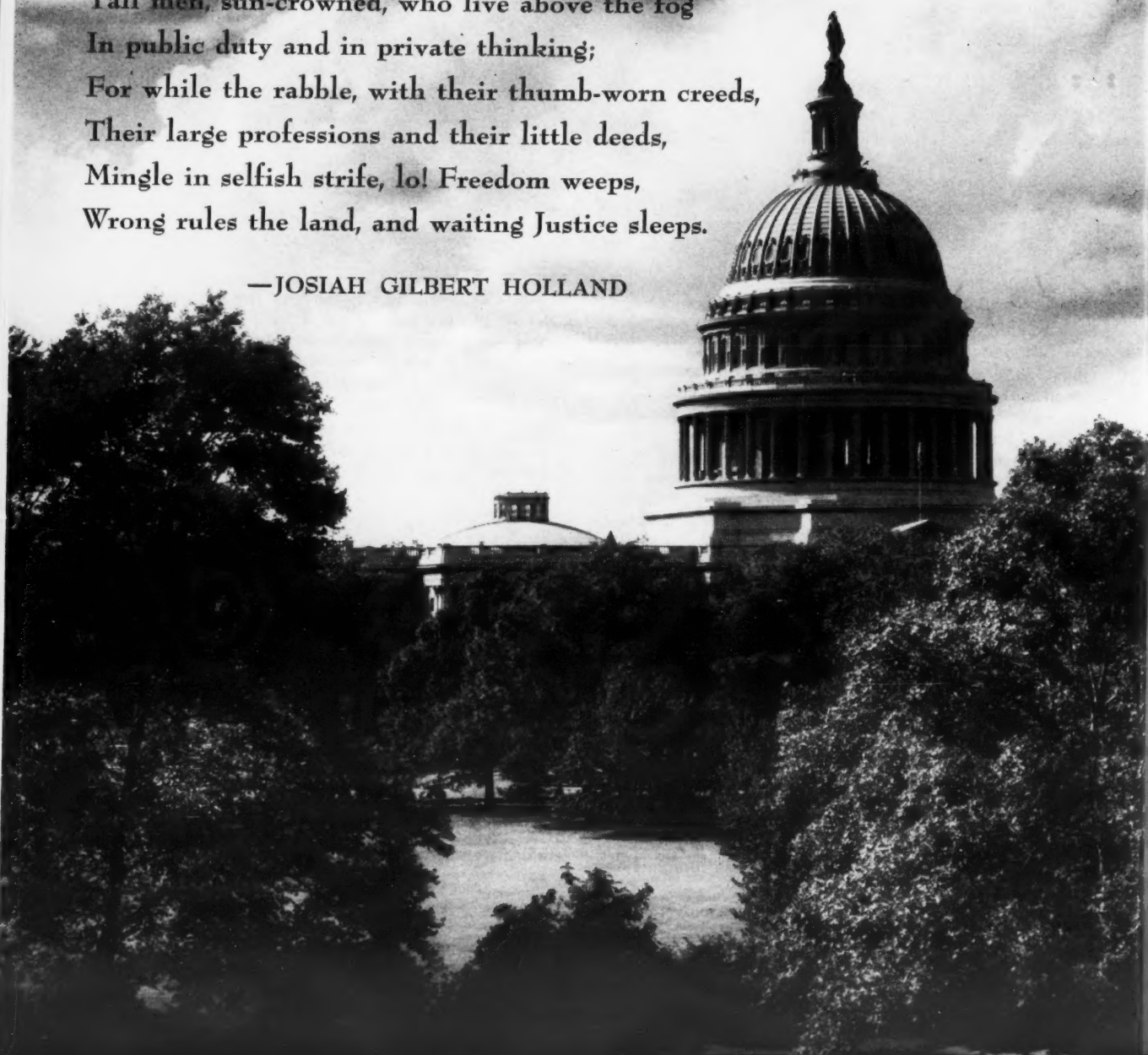
Name.....

Address

.....

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie.
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

—JOSIAH GILBERT HOLLAND





• AT HOME •

THE GENERAL: Both Truman and MacArthur were and are for peace, make no mistake about that. No one with his head screwed on straight encourages war, little or big, limited or unlimited. The disagreement between Washington and Tokyo was over the road to peace. Mr. Truman said the direction sign pointed to Europe. General MacArthur said it pointed to Asia. Mr. Truman won. He had to win; he is the boss. Whether world peace also wins, remains to be seen. We can't sit in the bleachers to wait and find out. "Grunbled" or disgruntled, we've got to see to it that peace does win.

With MacArthur on the job, the Reds (Chinese and Russian) had to sweat out every new day. They might be bombed, they might not. They might be hit on the mainland by Chiang's unleashed troops, they might not. They didn't know and their uncertainty called for restraint. Mr. Truman with his 1 a. m. announcement relieved the Reds of uncertainty. Does it mean that a sizeable obstacle to peace is bulldozed out of the way? Or on the other hand that the last obstacle to an all-out Red drive is gone? Time will tell. The Reds will prove whether Truman or MacArthur was right.

DRAFT: If a high-school graduate wants to stay out of the armed forces for four or more years, all he has to do is dig deep for the price of a college education. There are the little matters of keeping his grades decently up and of making at least 70 in a special test—not too tough. Some educators have pointed out that this is only *deferment*—not *exemption*. That someday, soon or late, the "greetings" will come. But the day can be held off as long as six or seven years if a boy has the cash and is half a cut above mediocre in the brains department.

We're for the colleges! If they run out of students, they're out of business, small schools first. That would be an evil day. Little colleges are church colleges for the most part, backbone of American Christian leadership. But what about the intelligent youngster who can't afford to go to college? He may be smarter than the boy from the well-to-do home. But the rich boy goes to school, the poor boy goes to Korea.

If the government said, "You can go to school if you're good enough; we'll

pay the bills"—that would be different. Is that what we want?

LABOR: C. E. Wilson's scalp is still securely anchored to his own head. Labor gained some of the things it asked for, but its hanging of C. E. will have to be strictly in effigy. Labor is to have 4 of 17 seats on the National Advisory Board on Mobilization Policy, and a monthly meeting with the President. That's what labor leaders were after—a foot in the White House door. There is this danger in the setup: if Mr. Wilson takes one viewpoint on an issue, and labor sells a different viewpoint to Mr. Truman, then it's a MacArthur proposition all over again. Obviously, it would not be Mr. Truman who would resign. . . . We hear that soon after Easter Mr. Wilson took a *three-month* lease on a District of Columbia apartment.

IKE: We've never quite figured out General Eisenhower. We don't know if he's Republican or Democrat—or whether he's still what he was before the MacArthur recall. We didn't think he'd stick long at Columbia. But he was there until President Truman sent him to Europe, and as a college prexy he made good. Right now, Ike has the hardest job in the world—the job of making something big out of something little. We're giving him four more divisions. What he can get out of other Atlantic Pact countries is anybody's guess. We're glad that Ike is over there pitching and that the Big Threat wasn't entirely lost in the Big Debate.

Now comes Gerald L. K. Smith, who sells hate from a St. Louis box number, with the "answers" on Eisenhower. Mr. Smith gets off the remarkable opinion that Dwight David Eisenhower (born in Kansas) is a "Swedish Jew," that support of him by Americans of all political creeds "smells like Jew strategy." Gerald L. K. must be getting hard put to it to find new candidates for his voluminous smear lists. His whispering campaign against Ike and the Jewish faith hits a new low—a considerable achievement for Mr. Smith.

HOLE: Down in Washington they have what they call a "continuing fund." Congress votes an appropriation of say \$200,000, as a permanent fund. That gets the legislation out of the way and Congress can then wash its hands of the whole thing. If an administrator writes a check for \$50,000, the

Treasury puts another \$50,000 back into the fund, so that the balance always stands at \$200,000. The pitcher is always filled, no matter how much they pour out. How would *you* like to have a pitcher like that! Who wouldn't be satisfied with \$200,000, or even \$200, if he could spend it every day in the week? One such fund, we are told, was set up in the amount of \$300,000. So far, \$66 million has run through that particular hole in the national pocket. What won't they think of next!

COURIER'S CUES: Red China is due for another try at the UN this fall. Will she succeed? Probably. Will we veto? No. . . . Even without full-scale war, emphasis for two or three years will be on arms. Then—? . . . Note: one out of every 24 persons works for local, state, or Federal government. . . . An Indiana University professor's 42-year survey shows that a small-town boy has better chance of success than his big city cousin. . . . In 1950, over 35,000 Americans were killed, over a million injured in traffic accidents, a lot of people. . . . Warfarin, new rodent ridder, is *not* harmless to humans, says Better Business Bureau. . . . Africa is on the way up; those who know are predicting war outbreak inside ten years if colonial subjugation persists. . . . High prices are searing off buyers, but no recession. . . . U.S. income taxes still world's best buy: where Britain's tax is \$1304 and Canada's \$573, ours is \$520. . . . June 30 comes with U.S. a couple of billions in the black—take a good look now; the figures will soon turn red.

• ABROAD •

DOUBLECROSS: Picture a continent of sharecroppers whose consuming passion is to hold deeds to their own farms—and you have Eastern Europe. The peasants are land-hungry—the way some Americans are automobile-hungry. Land-hunger is hard to understand here; we're satisfied with our apartment cubicles, our rented houses, our homes with postage-stamp lots. That's because we're an industrial country. Europe is on its way in that direction, but farming is still the big occupation. And a farmer wants his own farm. In Romania, Hungary, Czechoslovakia, Bulgaria, Communism stomped in like a jolly Santa Claus and said, "You want a farm? You'll get your farm!" Big estates were broken up, parceled out to peasants who had none. Stalin could sell that idea all over Europe—and he did. Then Uncle Joe laughed his jolly Santa Claus laugh again and told the "kulaks"—middle-sized farmers—that they were too prosperous, that he needed their land too. So he broke up the middle-sized-farms

into little ones, and gave *them* away. When he had the peasants eating out of his hand—he tore off his whiskers. Peasant farmers, enjoying their new possessions, were pushed into “collectives.” Next the collectives were made into bigger collectives or factory farms. The farmers soon discovered that they were right back where they had started—with no land to call their own, no freedom.

Land-hunger is still there. Stalin is on the losing end because he is fighting the hope of centuries. All he offers in return is a gigantic doublecross.

INDIA: Cheers for dairy farmer Nathan George Horwitt of Lenox, Massachusetts! He read of the famine in India just as the rest of us did. He heard of the plea for 2 million tons of wheat from America's surplus. And he quickly learned that Congress talked while children died. In two India states alone, by July, fully 15 million people may be dead if the United States gives stones instead of bread. Farmer Horwitt knew all that. Then and there he determined that his conscience would be clear. A feed dealer matched Mr. Horwitt's gift of six 100-pound sacks of wheat. Mr. Horwitt drove the load in his pick-up truck to the door of the Indian Consulate in New York.

Could we make an observation right here—both about government “missionary” giving and religious missionary work? We think that somehow more ways will have to be devised to let individuals deliver their gifts right to the

“doors” of need. Americans are not stingy. They are the most generous people in the world, and they have the right to be. But there's not enough challenge to giving these days. We are too far from the “doors.” We can't drive our pick-up trucks into the city and drop off a load of food and clothing where it will do the most good. Or can we? Can't we somehow get into our giving with our hearts? Can't we get some honest fun out of it, as we suspect Mr. Horwitt got out of his expedition of mercy? And just for the Gerald L. K. Smiths who might be reading this far—the Lenox Good Samaritan who came to the door of the Indian Consulate was a Jew.

INSULT: Laura Diaz, 31-year-old member of the Italian Chamber of Deputies, is a Communist. We don't like her or her kind. But neither do we like what happened to her and the implications for our own country. We don't go along with the reasoning that prompted her to say in a speech at Ortuna-a-Mare that the Pope's hands were “dripping with the blood” of the children of Greece and Palestine because he “did not move a finger to prevent the war which ravaged Greece and Palestine.” But in the light of statements that are bandied about in this country, particularly around election time, it sounds mild enough. In Italy there is a law which says you cannot insult or show open disrespect to the Pope—who is head of a sovereign state. A week or two after

Miss Diaz was given a suspended sentence of eight months, Senator Joseph McCarthy (a Catholic) was calling Mr. Truman (head of another sovereign state) something which in our opinion was equally insulting. McCarthy got away with it, because in America we figure that the truth is strong enough to be its own defense.

We're glad we don't live in Italy. Probably couldn't even write these two paragraphs or point out that the law under which Miss Diaz was sentenced was put on the books while one Benito Mussolini was a power in the land. As we remember him, Benito was not exactly a lover of freedom. Yet his laws stay on.

THE MADAME: A reader from Fredericksburg, Virginia, sends us a copy of a letter she received from Mayling Soong Chiang, better known as Madame Chiang Kai-shek. Juniors in the auxiliary of Fredericksburg's Trinity Church had sent the Madame a check for \$15 for relief work, and she wrote: “Tell them that the money has been placed in the work fund of the Chinese Christian Women's Prayer Group. The prayer group meets weekly to pray for our country and is active in working amongst the troops and wounded soldiers. Last Christmas the prayer group gave a party for the soldiers in the hospitals. It was the first time in the history of the Chinese army that the soldiers ever had a Christmas party. Members of our group distributed gifts and sang Christmas carols and served each soldier with a bowl of “long life” noodles. The noodles, which in China are eaten in celebration of birthdays, are symbolic of long life. We thought it fitting that we should serve them to the soldiers on Christmas Day, the birthday of the Saviour.”

Such are the believers we have deserted.

SCHUMAN: It looks like a sure thing. The foreign ministers of the six Schuman Plan nations—France, Italy, Belgium, the Netherlands, Luxembourg and the West German Republic—have signed the treaty pooling their coal and steel production for the next fifty years. Britain didn't come in, and the others went ahead without Britain. There will be no coal and steel tariffs among the six countries. Mines and mills will be set up under a nine man “super” government. Headquarters may be in some kind of European “District of Columbia.” And so the chief point of friction between France and Germany is at last well oiled. As General MacArthur told Congress, “War is useless as a means of settling international disputes.” The Schuman Plan gives some encouragement that men can still behave like human beings.



U. S. ARMY PHOTO

PRAYERLIFT: On his Breakfast Club (ABC), Don McNeill asks listeners to pray for the boys in Korea and to write to them. Thousands of letters come to the program to be forwarded. Here Pfc. Richard Macias of Los Angeles responds, for stateside rebroadcast, to the letter that “Operation Prayerlift” has delivered to him at Tokyo Army Hospital. Lt. Bill Glaza holds mike.

● CHURCH NEWS ●

GAMBLING: Two articles were placed side by side in the New York papers—a good thing, although some of the National Council of Churches people were a bit nettled. One article was headed, "Churches Council Condemns Gaming." The other article had the headline, "Catholic Group Denies Gambling Is Immoral Except Where Circumstances Make It So." Both actions grew out of the Senate Crime Investigating Committee hearings. The National Council spared no one. "All who patronize bookmakers, gambling houses, slot machines, . . . contribute to the coffers of the syndicates and help to corrupt government." The American Catholic Philosophers Association resolved, "Gambling is not in itself immoral," but admitted that it can be carried on in ways and conditions that are immoral. The Catholic position seems to boil down to a statement later issued by Bishop John J. Swint of the Wheeling diocese. He said, "When large sums are involved, and especially if it is a question of risking money which a person has no right to risk, then the gambling is sinful."

The Kefauver Committee's report to the Senate was in remarkable agreement with the National Council. That long-awaited report said, "Gambling profits are the principal support of racketeering and gangsterism . . . The \$2 horse bettor and the 5-cent numbers player are not only suckers because they are gambling against hopeless odds, but they also provide the moneys which enable underworld characters to undermine our institutions."

Looks like you're in bad company, Bishop Swint!

MOTTO: Here's another one to show how religion is getting around. Last year CHRISTIAN HERALD printed an article called, "He Put God on Our Coins," the story of the "In God We Trust" motto. Secretary of the Treasury Salmon Chase was the man who did it. The Chase National Bank, his namesake, through radio and TV couple Tex and Jinx McCrary, offers a silver dollar (with the motto inscription) for a plain paper dollar (no motto). Along with the dollar comes a leaflet telling briefly the story of how and why God came to be on our coins. If you miss the announcement by Tex and Jinx, you may care to send a dollar on your own to Chase National Bank, 18 Pine Street, New York 15, N.Y. Or look at a penny, Jefferson nickel, dime, quarter or half dollar, and hunt up CHRISTIAN HERALD for July, 1950.

OIL: The *Torch* is a nice-looking publication put out for employees of Stand-



Madame Chiang Kai-shek visits wounded Chinese Nationalist soldiers at a hospital in Taipeh on Formosa. See item, "The Madame," on opposite page.

ard Oil of Indiana, one of the big corporations commonly labeled heartless and impersonal. A good part of the April issue of the magazine was taken up with pictures and stories about the religious life of employees. There were pictures of churches, inside and out, where Standard folk attend—even a story of two employees who serve as pastors. There was a feature on the need of praying for peace, a beautiful picture of golden wedding hands resting on a battered and much-used copy of the Holy Scriptures. The cover of the magazine pictured a young family singing in the family pew. The religious press itself couldn't have done a better job—and it was all turned out by a "heartless" giant corporation that understands the need for faith in today's world and is not afraid to say so.

MILLION: In 1936 the total missionary contributions of a church in Boston were \$3,359. This year, the contributions were \$163,178.22—bringing total benevolences in twelve years to a round million dollars. That would be the Park Street Church—where else! How do they do it? Through big yearly missionary conventions. Through personal contacts with missionaries (the church supports 106 of them). And most of all through a sacrificial missionary spirit. If there is one thing that will save the world from destruction, it is Christ. These days no church can afford to be anything but a "missionary" church!

PREPARATION: Marquette University at Milwaukee has a good idea. Marquette is a Catholic school and its teachers are Jesuits. Sparked by the National Catholic Welfare Conference,

Marquette has begun something we'd like to see spread to colleges and churches of all faiths and denominations. It started when leaders realized that a lot of young men were going through church colleges out into the armed forces with not the slightest particle of preparation. Marquette has set up a series of six weekly lectures to ready men students for what is to come to most of them. Speakers are former military chaplains and their subjects run from "Moral Hazards in the Service" to "Should You Get Married Before or During Service?" It can't all be done in six easy lessons, of course. But it's something. And it ought to serve notice on pastors and Sunday-school teachers and church-college professors that they had better be doing their consecrated best for youth who may not pass this way again.

IN BRIEF: Two parochial schools near Vancouver, British Columbia, closed up and sent their 840 children to public schools, as a political protest. . . . Martin Niemoeller has promised to stay out of political disputes. . . . A Dominican priest lectured in Alsace on Martin Luther and blamed the Roman Church for schism, not Luther. . . . Average salary of Southern Baptist preachers is up \$24 per year over 1949. . . . Methodists received an estimated 24,431 Catholics to membership in 1950, lost 6,640 the other way. . . . Youth for Christ plans to reach servicemen with their Saturday night rallies. . . . Dr. Frederick C. Fowler was named to second term as president of National Association of Evangelicals. . . . Southern Baptists won an estimated 165,000 in 16-day evangelistic crusade east of Mississippi. . . . The Mennonites are build-

MOST IMPORTANT BIBLE NEWS IN 340 YEARS

Back in 1611, the official English translation of the Bible ordered by King James was published. Outstanding then, this version has grown harder and harder for people to understand because word meanings and language have changed so much. And in the 340 years since the King James Version was published, dramatic discoveries of old documents have shed new light on the Scriptures.

Now a new official translation of the Bible—in the language we speak today—is nearing completion; the New Testament has already been published. Based on the most authoritative manuscripts—some more ancient than any previously known—this new version is really our *oldest* New Testament. And it is far more accurate and easier to understand.

Perfect Gift for Graduation

Clear and vigorous, the Revised Standard Version of the New Testament is ideal for young people . . . the most inspiring gift you can choose at graduation time.

Obscure, old-fashioned phrases are gone. Direct, understandable language quickens each verse to glorious meaning . . . yet the poetic beauty of the King James Version is preserved. Even the way the type is set is easier to read. Instead of cramped double-column pages, familiar margin-to-margin printing makes this New Testament as legible as any popular modern book. Poetry is printed in verse form—as poetry should be.

The Revised Standard Version of the New Testament is authorized by the National Council of the Churches of Christ in the U.S.A. Over 2 million copies of this authorized version have already been sold. Get it at your book store today.

Only authorized
version in the
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speak today



THOMAS NELSON & SONS
19 East 47th Street New York 17, N. Y.

ing first mental hospital to be constructed by a religious group. . . . Pope Pius has named Gabriel (the other one!) as Patron of Telecommunications. . . . Southern Presbyterian and Associate Reformed Presbyterian churches will vote on union this month. . . . Willard Tablet Company of Chicago (drugs) is using radio advertising to ask America's prayers for divine guidance of our leaders. . . . Dr. Daniel A. Poling and Dr. Billy Graham will speak at 41st convention of International C.E., Grand Rapids, July.

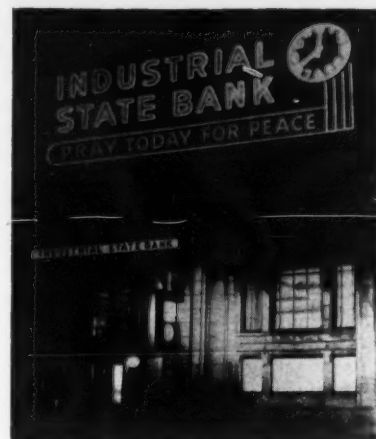
• TEMPERANCE •

I.Q.: The Rev. James W. McClain used to be called Dr. I.Q. on the radio when he listened to his helpers say, "I have a gentleman in the balcony, Doctor!" Dr. McClain is now an Episcopal rector at Irving, Texas, and he came over to Austin to tell a House legislative committee what he thought of a proposal to hold a state-wide prohibition election. He didn't think much of it. The question was whether the people should have the right to vote their convictions on liquor. Dr. McClain assured Texas lawmakers that they should not have that right. He said, "To drink or not to drink is a religious ethic. The legislature has an obligation to allow the people to vote on secular matters, but it is not the concern of the state to deal with religion."

Is there anything religious about getting hit by a drunken driver? It seems to us that's about as secular as you can get.

INTERFERENCE: We thought we had heard everything from the liquor crowd. But we hadn't. They're growing more arrogant by the hour—or more desperate. In Sanger, California, construction of an Assembly of God church was opposed by businessmen in the neighborhood where the church was to be built. They said the church would "seriously interfere with established businesses and business expansion in that territory." And who signed the petition of opposition? Mostly tavern keepers! One bartender whined that if there was a church close by, some of the members might try to get him to close up during church services! Others had their weather eye peeled to license renewal time; a nearby church might mean no renewal. So they don't want the house of worship. Mayor Charles Day suggested that church representatives and tavern owners get together for a conference, and work out a solution.

Things have come to a pretty pass when churches have to go to saloons for permission to build! The bartenders do have something there when they fear the Assembly of God might hurt



SIGN OF THE TIMES: Everyone approaching downtown Kalamazoo, Mich., is confronted with the flashing reminder, "Pray Today for Peace." The interchangeable panel of Industrial State Bank's giant sign was used for business advertising until bank officers felt world conditions demanded divine guidance.

their business. It would be a weak-kneed church that did not hurt the rotten business of the dealers in delusion and death!

ONE ACT: The scene: a plush wailing-wall at the plush Waldorf in New York. The occasion: a confab of liquor dealers.

The substance: a concerted sob that, to quote one of 'em, an "appalling fact" exists—that 18 years after Repeal, and despite all of John Barleycorn's reaching for a top hat, he still is regarded as a bum by a dozen leading magazine publishers and some 418 daily newspapers. Others who admit him to their house insist that he keep to the back rooms and not try to mingle with his betters. Discrimination!

Somehow, we don't find it so "appalling" that there are 418 dailies across the land which won't even have his shadow hanging around the house.

WELCH: Reach for a bottle of grape juice on the grocery shelf, and it may be a bottle of wine. "At last," the Welch people exclaim, "the masterpiece of the grape master"—real alcoholic wine. Thomas Bramwell Welch must be turning over in his grave. It was in 1869 that he moved into the grape juice business—because his church gave him the assignment of supplying communion "wine" and he would have nothing to do with the fermented variety. He originated pasteurized non-fermented grape juice as a rebuke to his more easy-going church brethren. Now the company he founded has turned its back on what he believed and practiced and Welch is taking full-page ads to trumpet its defection.

**G-E TELEVISION SET
11 YEARS OLD—STILL IN USE**

1939 General Electric TV set showed picture reflected in mirror lid. Television sets like this, adapted to present channels, are still in use.



**1927 G-E REFRIGERATOR
STILL IN SERVICE**

A contest to find the longest-serving G-E refrigerators turned up a number built in 1927. More than 2,700,000 have served 10 years or longer.



**From tested designs and tested materials
come things that serve you faithfully**

Think back to the year when you first bought a General Electric iron. Or fan. Or refrigerator. Remember how long and how well it served you? To us it is important that you get with your purchase, whether it is a toaster or a turbine, the assurance of tested materials, tested designs. General Electric has always aimed to build things that give you lasting satisfaction.

You can put your confidence in—

GENERAL  ELECTRIC



Editorially Speaking...

• GENERAL MacARTHUR'S DISMISSAL

EVEN IF the basic arguments for General Douglas MacArthur's dismissal are granted — arguments which center in divided authority and the primacy of Washington—this other basic fact stands clear. MacArthur was a civil administrator as well as military. He was the shaper of the democratic destiny of Japan. Almost immediately he would have been at the peace table. His repudiation now brings dismay to all anti-Communist forces in the Far East. It leaves Japan in dismay and broken hearted. It was without discrimination between his two responsibilities. The President not only fired the general, he removed the statesman.

There was a better way than this—infinately better. Also those responsible were given ample time to discover it. But now we know that it was too much to expect that the State Department would find that way.

The newspapers carrying the announced forced retirement of Douglas MacArthur also printed on their front pages the news that Britain's government had formally asked that Red China be invited to sit in on the Japanese peace conference, that the proposed peace terms be submitted to Peiping in advance, and that negotiations proceed looking to the return of Formosa to China (Britain recognizes Red China). To all of this the American people will not consent—make no mistake about that! Only the complete reversal of our Far Eastern policy can now atone for a moral debacle that could very quickly become an irretrievable political and military disaster. The recent naming of a military commission to Formosa is hopeful.

In the President's radio address following MacArthur's dismissal, he offered no alternatives to the general's recommendations. And when our United Nations allies acclaim the dismissal as strengthening the hope for a negotiated peace, always the terms they suggest, or imply, involve paying blackmail to Red China.

Douglas MacArthur believes and stated in his address to Congress that he has followed his directives, been punctilious in keeping his place, and that he has violated no military amenities. Conscious of his dual relationship, for which he was not responsible, he has made an utmost endeavor to be at once a good soldier and a wise administrator of civilian affairs.

It was not without significance that while every Secretary of State since 1945, when the general was given supreme command in the Far East, has made repeated trips to Europe, not one—Byrnes, Marshall, nor Acheson—went to see him. They went to London and Paris, Moscow and Berlin, but they never went to Tokyo. Their failure to travel west was something more than a vote of confidence in MacArthur. This State Department indifference, this lack of knowledge, this failure to include the general and those associated with his

convictions in the shaping of high policy, have contributed to a program in Asia almost completely the opposite of the program in Europe.

In the Far East, freedom and democracy go forward as with hands manacled and hopping on one leg. But we still have faith to believe that they go forward!

As for Douglas MacArthur, again he has fought to win a war as quickly as possible, saving as many lives as possible, and he has not fought in vain. Perhaps even in his enforced retirement he has just begun to fight. And thank God he has taken himself out of partisan politics.

• GAMBLING IS IMMORAL, PERIOD!

CHRISTIAN HERALD realizes that there is or may be a fundamental difference between the attitudes of Protestant churches and of the Roman Catholic church toward the institution of gambling and the principle involved.

Recent shocking revelations of corruption in public life and in sports have focused attention on a major moral crisis of our time. It is, I think, unfortunate—unfortunate and sadly worse—that the American Catholic Philosophers Association, in its recent session, held that gambling itself is not wrong though “frequently carried on in immoral ways.” In a resolution adopted by this body at its two-day convention held in New York City, support was voted for “properly conducted legal investigations” into the conduct of public affairs. The resolution then goes on as follows: “Be it resolved that this association, while convinced that gambling is not in itself immoral, does hereby condemn gambling carried on in *ways and conditions that are immoral.*” (Italics ours.)

I have had opportunity to observe gambling around the world, both in public and private under all social and economic circumstances. I have seen it on the streets of impoverished Latin cities and in lumber camps of the Pacific Northwest. As a pastor I have watched it reduce families to abject poverty, and there was a time when I redeemed children's clothing from a pawnshop where the father had pledged them against his hope for winnings at a New Jersey race track.

Churches, lodges and service organizations, private homes and individuals who support the principle and practice the faith that gambling itself is “not immoral” carry a heavy weight of responsibility for the vast evil that is today a heavy burden upon our economic and moral order.

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

Wake Up, America!



By CHARLES W. TOBEY

U.S. Senator; member Senate Crime Committee

This indignant Baptist layman, who "stole the Kefauver show" to express the aroused conscience of America's fifty million Protestants, outlines here a crusade of Christian action against crime in any local community

IN RECENT weeks our citizens throughout the nation have had a revealing and painful experience. For the first time in our national history they have seen, through the miracle invention of television, their government at work in the hearings conducted by the Senate Crime Committee, of which I am privileged to be a member. They have watched a parade of witnesses from the underworld appear in court before the committee. They have studied the faces of these witnesses, watched their reactions to questions propounded by committee members, heard their refusals to answer questions.

In Kansas City we examined twenty-six men, all with criminal records, who covered their faces with their hats as they entered the courtroom, and whose incomes ranged from \$40,000 to \$100,000 a year, all gained by gambling and illegal activities.

We found sheriffs who admitted taking bribes, and men who had failed to live up to their oaths of office as law enforcement officials. We uncov-

ered proof of definite collusion between criminals and public officials.

In Las Vegas, Nevada, which is the only state in the Union where gambling is legal, we visited large gambling emporiums. It was a tragic sight to see the tables surrounded by men whose faces showed lust for money. Around the walls were hundreds of slot machines where very humble men and women were playing the one-armed bandits in the hope they could win.

In Los Angeles we found tragic conditions where gangsters had used money to effect the recall of a very able mayor, Mayor Boren. We found inefficiency, if not worse, in the sheriff's office and we examined various men with criminal records who told an amazing story.

In San Francisco there was evidence produced of the tax cases where Internal Revenue officials took payment of money to influence tax cases. We found where one man has more power than the governor in many things, and received a million dollars last year from liquor and other evil interests to use

in any way he wished, and he used this money to corrupt men in public life. No accounting was made and no records were kept.

In Chicago we found tragic conditions of crime and an organized underworld. An outstanding police officer named Drury, who had pursued relentlessly the evil forces of that city, was suddenly murdered in cold blood the night he was to appear before our committee.

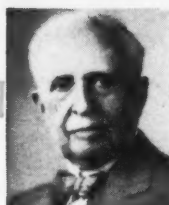
In Saratoga, New York, we found an entire disregard of the law, with gambling running rampant, police officials negligent in their duty, detectives stating that they didn't know of any gambling. There were shocking revelations of policemen and sheriffs drawing modest salaries, who had amassed large sums of money, the source of which they refused to divulge.

In Covington, Kentucky, a cheap gambler with a large organization carried on his operations in an office having painted on its doors, "Mutual Hospitalization Association." Nine telephones were used in this room, placing

J. C. Penney

LINES OF A LAYMAN

AMERICA IS NO ACCIDENT!



THERE are superficial thinkers—some of whom call themselves “economists,” who tell us, and much more important, *teach* our children—that the wealth and power of America is merely the result of fortuitous circumstance: that it happened our pioneer forefathers stumbled on a virgin continent and that we, the American people, have done no more than exploit its natural resources. This is sheerest nonsense.

We do have natural resources of course, but many another nation has had, and *has*, far more in natural resources and has had more time to develop them. *No, America is more than a lucky accident.*

Is it that our people work harder than the other peoples of the earth? There one comes near to the answer, for our forefathers started out holding no more than a beachhead on the edge of a vast, wild, unbroken continent—from which they had to literally *bew* and *dig* and *build* this mighty nation. But hard work is not the only answer. Men everywhere—Chinese coolies, Russian serfs, Italian peasants—have worked from time immemorial. *No, it has taken something more than work to make America.*

Perhaps the answer is that we are a breed apart? That we have more brains, greater intelligence? Again the answer is not satisfying. Our forefathers came from a score of European countries where they endured the same hardships, suffered the same privations, knew the same indignities as those who remained there. *It's not solely a question of gray matter.*

What is it then? Let us go back to that core-hard question of our national greatness. A part of the answer lies here: *In the American way of life there has been from the very beginning, an incentive for a man to work. There was an incentive to work because there was an incentive to save; there was the incentive to save because there was an incentive to invest. America is the result of natural resources plus labor plus invested capital. America today has the power that it has, and the American people today enjoy the living standard which they have, because under private ownership and with the incentive of free enterprise, in open competition, the American people produce more than any other peoples in any other nation of the world.*

(Harper & Bros. recently published Mr. Penney's "Fifty Years With the Golden Rule.")

bets throughout the country, all to aid and abet illegal operations.

In New York City, former Mayor O'Dwyer, now Ambassador to Mexico, testified that he had gone to see the noted gambler, Frank Costello, and there were gathered five or six Tammany politicians. This is the same Costello who used his influence in getting a Supreme Court judge elected in the State of New York.

I have set before you something of the scope of crime throughout the nation. It is not a pleasing picture. What shall we do about it? It is unthinkable that we shall lapse back into apathy and indifference. There is substantial evidence that we are on the eve of a great moral awakening in the nation.

There is a sense of outrage and righteous indignation clearly evident. It is high time that the Christian peo-

ple of the country became aroused, and realized that public apathy is the soil in which graft and corruption thrive. The greatest single problem confronting humanity today is the breakdown of morality everywhere, but especially in government, state and national. We shall make several recommendations for laws to aid in combatting these evils. Yet laws are not enough. The real remedy lies deeper than law. It lies in a quickening of our individual responsibilities. And there is evidence that constructive action is being put into effect. For all over the country, public opinion is crystallizing and organizing to combat the criminal interests of the country.

During the New York hearings there came before us the District Attorney of Brooklyn, Miles McDonald, a splendid public official. He told an amazing story of the organized traffic in mari-

juana and heroin among the school children of Brooklyn. As I listened, there came to mind the words of the Master, "Whosoever shall offend one of these little ones, it were better for him if a millstone were hung about his neck and he be cast into the depths of the sea."

It seems to me that one of the great weaknesses in America today is the fact that the home and the church have lost a large degree of their influence. Can this influence be recaptured? It *can*. And it *must* if this nation is to survive. What we need—what we must have—is a revival of the application of the life and teachings of the Master of Men. Until that virtue lives in America again, I tremble for America's future.

John Greenleaf Whittier was a great man, a Quaker, and he wrote some wonderful things in poetry. In one poem called "Problems" he commented on the ills of the nation, and he closed with this couplet: "But solution there is none, save in the rule of Christ alone."

There is the answer. When the hearts of men and women take their inspiration from the Master of Men, then we will have a righteous and a new America, a nation in which "dwelleth righteousness"—and, before God, it is high time.

FATHERS and mothers of America, *wake up!* Make that home a great trust for the children God has entrusted to you. Teach them that "a man's life consisteth not in the abundance of the things which he possesses." Life is a call to duty, and the "good life" which all of us yearn for our own is always based upon the fundamental spiritual ideals on which our fathers built this great nation of ours: honor and truth, courage and decency, and faith in Almighty God.

Churches, *wake up!* Not in rituals, or creeds lies the salvation of the world, but rather in living out the teachings of the Master of Men, seven days each week.

Politicians, *wake up!* Remember the words of Grover Cleveland: "Public office is a public trust." Be a trustee to conserve the people's, all the people's, interests. Examine every measure on which you have to vote. Ask yourself the searching question, "Is this in the best interests of my fellow men whom I serve?"

I set before you the one remedy for the evils that threaten the American home and the future of our nation. It lies in a revival of the spiritual forces in men and women, and the application of these forces in our daily living in accordance with the teachings of Jesus. It has been an inspiration to me

(Continued on page 56)



By RUTH C. IKERMAN

IT WAS AT the nursery that I first saw the discarded zinnia plant. Huddled in the corner of a supposedly empty box was this tiny bit of green.

The woman at the nursery picked up the box as a packing container for the twelve sturdy zinnia plants I had already purchased. For this was the annual morning when I selected the twelve zinnia soldiers to form an honor guard for the garden.

Reaching into the box the woman said, "I thought I had already thrown that one away," as she glanced at its puny stalk with the broken leaf and small root.

"What color is it supposed to be?" I asked idly. She replied, "I don't really know. This was left over after filling several orders from a large box of mixed colors, and nobody wanted it."

Then she added on impulse, "Would you like me to leave it in your box?"

Impatiently I shrugged my shoulders, sorry that I had even so simple a choice to make on a busy planting morning. For twelve holes were already dug in fresh moist earth to receive the choice plants previously ordered. It would be a bother to go for the spade again and find a place for this thirteenth zinnia which nobody else wanted.

Yet words of my mother, known for her "green thumb," rang in my ears. Looking at this unwanted plant I could almost hear her say, "Every living thing has a right to its chance to grow."

Handing the nursery woman her money I said, "I'll take it along." Home to my garden a few minutes later I regretted my soft-hearted decision. Where should I plant it? Well, over by the stone fence where nothing ever grew too well there was an empty spot. With a stick I dug a shallow irregular hole and inserted this nursery discard. Conscience satisfied, even though I hardly expected the plant to grow, I turned then to the twelve rugged specimens of guaranteed heredity and gave them the best soil.

Then I went away to other tasks and left the garden to the sun and daily watering, the stars and night breezes. For zinnias take little care, and I plant them because they have proven their ability to bear "the heat and burden of the day."

Blossoming time found the border ablaze with familiar shades of red, yellow, bronze and orange. One morning I discovered the forgotten thirteenth zinnia was about to flower over in its stony corner where it had taken root. That first bud which comes so straight up the center of the plant was opened, a beautiful rich shade of pink, a tone new to my garden.

It was such a rare color that I called my neighbor to the fence to admire it. She took this first blossom home and tucked it into a green pottery bowl.

By the end of the week there were three perfect pink blossoms on the plant in the garden. Just the color of a new bassinet down the street, so I tied them with

ILLUSTRATOR: RICHARD OTT

a piece of blue ribbon and set forth to make a call on the new baby.

A few days later a friend telephoned, "I haven't a flower in the house and relatives from out of state have wired they will arrive at six." Together we picked five pink zinnias from the thirteenth bush for her table centerpiece, placing them in a cherished Chinese bowl.

When I finally got around to surveying flowers the next week the zinnia bush forged way ahead of me. There were seven pink blooms and many buds. All day long they taunted me as I hurried by on other errands. There they were, and what was I going to do with them?

At the tag end of the hurried day I picked them and paid that long overdue call on the new family halfway

down the block. The woman said I was the first person on the street to call, and thank you for the flowers. She had left a beautiful garden of her own when she had to move to be near the daughter who might not recover from her illness.

THE PLANT bore profusely all summer long. One week it had enough blossoms to entirely fill the bronze bowl before the pulpit. Everything else withered in the heat, but the pink blossoms kept their serene beauty and went home with Grandma Jones after service.

Well, even the best of annuals some time have to be taken from the garden. And it is always a sorry morning when I have to root out the zinnias and put in something new. When I came to pull up the pink plant I felt a special sense of loss. At the end as at the beginning

there was one lovely pink blossom. Its color was the most beautiful shade of any of the season. All the tones from the early blossoms to this last flower were reflected from the center to the outer layer of petals.

I remember how close I had come to missing all this beauty. My mind went back to that morning when the nursery woman added this previously discarded plant. Now looking at its last blossom I saw again the smile of the new mother, the lonesome eyes of the stranger, the sparkling anticipation of the dinner hostess, the brightened hours of a little old lady. For me the unwanted plant had opened new vistas of friendship and community service.

Humbly I picked the final flower and took it indoors to the golden vase on the bookcase in the den. **THE END**



THE NEWSIES CALL HIM "GOODY"

AS EARLY as 4:30 some Sunday mornings lights blink on in the basement of the Herrin, Ill., First Baptist Church. Frank Rowe, who has been church janitor for almost twenty years, is getting things in order for the first Sunday-school class of the day—a 6 a.m. newsboys' class that meets in the basement kitchen!

By 5:30 a half-dozen boys—early arrivals—are hanging up caps and jackets, getting chairs to put around the long table, getting cups down from the cabinet. Their hair may be a bit pillow-tousled, their eyelids thick with sleep, but they're waking up fast. By 5:45 Edward Goodwin, the teacher ("Goody" to his boys), is on hand with fresh doughnuts and the makings of hot chocolate.

The idea for the newsboys' class started back in 1949 with Goodwin and William Burke, both workers in the intermediate department of the Sunday school. Although the department had an enrollment of 60, with an average attendance of 35, only 8 of that number were boys. When the two began scouting around town for prospects, they met with practically the same answer everywhere: "We've got Sunday newspaper routes," the boys said. "Sure, we'd come if we could, but we can't."

Finally, when a boy whose Sunday-school attendance record had been perfect quit coming to take a route, Goodwin decided to act. He talked to the operator of the news agency, who thought an afternoon class, when the

boys were through for the day, might be the thing. But Goodwin suspected that the boys might have other plans by then. So he talked to Reverend Paul McCasland, then pastor of the church, about the possibility of a class at 6 a.m. Mr. McCasland not only approved the idea but came forth with the suggestion of serving a light breakfast, provided by the church, along with the lessons.

The next step was to sell the boys themselves on the idea. Most of them had to be at the news agency, three blocks from the church, shortly be-

fore 7:00; getting up still an hour earlier wasn't exactly appealing at first. Goodwin went to the agency, talked to the boys as a group. On the streets, through the week, he talked to them individually. Herrin is a town of 9,400, and the agency employs some 30-odd boys on Sundays. Except for six of them whom Goodwin had promised the operator not to contact because they were needed continuously on the job, he kept after the boys through a period of weeks. Then a Sunday in January, 1950, was

(Continued on page 57)



Edward Goodwin hands the doughnuts around to his newsboys Sunday-school class.



Turn in the Road

By FAITH BALDWIN

ILLUSTRATOR: EDRIEN KING

NOW THAT we have sold the house, we must move on. As I write, the preliminaries are ten days behind me, and when July comes in, usually hot to gasping in this part of the world, we'll be gone. Also, as I write, we have found no place which, as you enter, says quietly, "This could be home." I have been told that the buyer must never permit himself to be panicked; but that's easier said than done.

We have looked from here to there and back again; tramped land, climbed stairs, descended into cellars, ascended to attics, peered into clothes closets, asked a million questions. Out of twenty houses or more, we have seen two we liked; each had strings to it, disadvantages which could weave into ropes with which to hang your hopes. There is still time, they tell me.

Fifteen years ago when we moved here from the city, we had no preconceived notions. We simply wanted out . . . out into the country. We didn't like the city house; we left it without a qualm. As for the place we bought, the Victorian, somewhat remodeled farmhouse, and twenty-five lovely acres, trees, stone walls, views to the ridge, brooks, laurel—well, we saw it three times and fell in love. Naïve, innocent, we had no thought for its disintegrating innards,

for the million and one repairs and rebuilding into which we would have to pour energy, intelligence and money. But gradually—even after the twenty-two workmen who invaded us that first summer and autumn had gone—we built it around us, for comfort and satisfaction. There were four children then; we sent them away for the summer of building and they returned to their new home, new friends, new schools, with great excitement. Their ages ranged from 13 to 9. We did not stop to think that they'd change—we forgot the inevitability of growth, boarding school, college, marriage—and the thought of war never occurred to us.

By the time we leave this place, the last two will have gone, one to the West to live and work; the other to a waiting job or back into the Navy. As for the older children, married and away, they are distant.

So now we will be two women in an enormous house. And we know how sensible we are to sell; how fortunate to find a buyer with five children who needs space!

The mind is convinced but the heart is stubborn. The roots go deep, you dig them out, they bleed and are wrenched.

Everything in this house speaks to us of planning, of sacrifice, of friends. Outdoors it is as familiar as one's hand;



Frau Doctor Came to America

By GERARD WILLEM VAN LOON

WHEN THE doorbell rang Frau Doctor realized suddenly that she was alone in the apartment. The young girl who had been billeted in the guest-room of her Munich home was out doing canteen work. The old servant had gone to the cathedral and hoped to pick up a few rumors en route. Nine-thirty. Too early for the Gestapo. They didn't usually call at such a convenient hour. She sighed, laid down her worn Bible, rose and went slowly to the door and opened it. Before her stood a tall young man in an SS uniform. Frau Doctor raised her head and her eyes met his.

"*Sie wünschen?*" she asked.

The SS officer touched his cap. "Is Fraulein Muller at home? I am a friend of her brother's."

"No," said Frau Doctor. "I'm afraid she's not."

"I'll be in town for a while. I'll try to find her some other evening."

"By all means," Frau Doctor's blue eyes flashed. "But next time do me the favor of coming in civilian clothes. I will not tolerate that uniform—here."

The astonished lad muttered an apology and vanished down the stairs. When he returned again, several nights later, he was in mufti.

we have done the planting, except for the century-old trees and a few shrubs. The tall firs were once living Christmas trees, in the house for a bright, lovely season and then planted outside, to continue their lives. Two have *twice* been Christmas trees; when failing to find what we wished, we cut from their tall tops and left them to recover—which they did. And all were given us. Given us too the dogwoods, hawthorne, flowering crabs and cherries—and one member of the family counted the lilacs last year and found we had forty-six. There were three or four on the place when we came. There isn't a blossom, come spring, that I cannot call by the name of the giver.

The standing roses are rather new; twice they have bloomed, a gift. But the wonderful climbers were brought here from the city so long ago. The huge beds of valley lilies began with a gift to me. The peonies were brought from Ohio by the people who owned the house before us.

Am I foolish to weep inwardly over the birds? In winter they come to the feeders—some every year, some as exciting rare visitors. In summer the same birds return to build—the orchard and Baltimore orioles, the bluebirds and kingbirds, the robins and wrens, the bobolinks, the scarlet tanagers. One day they aren't there; the next, we watch a wild bright flight. One spring

"He was a nice enough lad," Frau Doctor said later, when she told me the story. "He had joined the SS when his entire class at the university was signed up. He paid for it on the Russian front. I almost found it in my heart to be sorry for him."

Who is Frau Doctor? I'll tell you about her. To all intents and purposes she is what Hitler called "the perfect Aryan," blonde, blue-eyed, tall, the daughter of one of Bremen's best families. But early in life she manifested traits more in keeping with her Huguenot ancestry than with her fellow countrymen's passion for "obedience." While her sisters married and settled down in Bremen, she left home to become a dentist, and set up shop in Munich.

It was there I first met her in 1925 when, as a small boy, I was in need of dental care.

Soft-spoken and gentle, Frau Doctor had a way with children, and many of them came to her. She never talked down to them. She never falsely said, "This isn't going to hurt!"

When anxious parents asked to be allowed to hold their children's hands, she replied with an icy stare. Those wonderful blue eyes—her greatest asset in the difficult years to come—turned cold and distant and were filled with scorn. "This child is not afraid," she would say.

We soon became fast friends and in the ensuing years, when vacation time found my parents unable to be with me, I stayed with Frau Doctor. Here I pored over her tri-lingual library and spent long hours in the kitchen with her faithful old factotum, improving my Bavarian accent. Sometimes Frau Doctor would let me help in the workshop while she melted gold and poured her own dentures.

In this city, famous for its espousal
(Continued on page 77)

morning I waken to the chorus in the ancient apple tree beyond my bedroom windows, and walk to the garage after breakfast because I know the thrashers will be busy in the lilacs, and the swallows write their signature against the sky when dusk falls. And in the apple orchard we planted, there will be countless wings. The wild azalea will bloom, and the laurel . . .

These past fifteen years were good. This house has character because much has happened in it. Built in 1854 by farm people, after the really old house was abandoned, it remained in the family long enough for three generations to be born in it; then it changed
(Continued on page 75)



The Religious World Has to Step Lively to . . .

Keep Up With the Joneses

There are two of them—Bob, Sr. and Bob, Jr. Together they operate what they call “The World’s Most Unusual University,” and they aren’t kidding!

By KENNETH L. WILSON

MACBETH and three witches bowed their heads while Banquo prayed, “Heavenly Father, use this movie to Thy glory.” A bell clanged, red lights flashed, the director signaled, “Roll sound! . . . Roll camera!” And the witches turned busily to their Kodachrome broth.

Bob Jones University was polishing up its motto.

Some other colleges in and out of the South are inclined to grumble, “They’re getting too big for their breeches, down at Greenville, South Carolina.” And they probably are. They outgrew ‘em before and from the looks of things they’ll be popping the seams again. But it takes more than four ivy-clad walls to make an institution of higher learning, particularly one of the seam-popping variety. The founding father of a college does not simply throw open the front gates and stand back to avoid being trampled, even if he does happen to be one of the best-known evangelists alive.

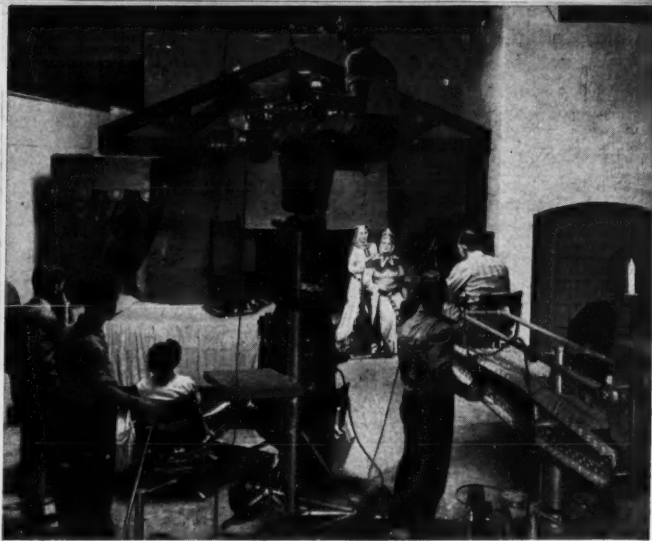
It takes something more to attract a student body of 3000 from 47 states and 26 foreign countries—and that something is a potent idea. The idea that Bob Jones, Senior, built into his school is this: religion is a Bible-believing, happy-faced,

neatly-dressed, freshly-scrubbed, well-informed proposition.

He operates on the theory that if you can be a useful Christian in bare feet, you can be at least twice as useful if you wear shoes and three times as effective if you keep them shined. It goes without saying that the Joneses are doing all right in the shoe-shine business.

To add polish was the reason the Department of Unusual Films was set up, with its “trademark” picturing a winging angel operating a movie camera. The point is not that anyone at Bob Jones considers himself a candidate for wings or even a halo, but that it is high time the children of light are learning to use all the available tools of communication. Many television dramatic programs have to be filmed. As of now—judging by a candid observation of religious TV—no one has the slightest notion of how to do it. Bob Jones University has \$300,000 worth of brand-new equipment that says somebody will know how before long!

Things have a way of springing into existence almost overnight, where the Joneses are concerned. Ground was broken for Unusual Films last June. The department hustled



MACBETH: This scene from first Shakespearean film production shows elaborate set built by students. Hollywood camera crane is at right and in center student-constructed microphone boom. Studio has latest movie-making gadgets including (below) professional equipment for editing films.



LINK (below): Students work out a chemistry experiment as motto reminds them: "The Bible was never intended to teach men science but the Bible is scientifically correct."



into the building the middle of October. There is a gigantic sound stage as large as two basketball courts and twice as high as some, a makeup room that looks like a modern barber shop, editing and projection rooms, a re-recording room that has no parallel walls and which is really a room suspended within a room for almost perfect acoustics, staff offices, dressing rooms, everything that goes with an up-to-the-minute motion picture studio even to a refrigerator for storing film. There is nothing between New York and Southern California that touches it.

BUT the plan behind the studio did not beanstalk up overnight. There were carefully thought-out purposes, and they go back to Dr. Bob, Junior, histrionic member of the Jones team. "Like father, like son" goes out the window when you meet the two of them. They are alike only in their Christian zeal.

Father Bob, Founder and Chairman of the Board, is a cheerfully outspoken gentleman who likes to tell his students, "People have the mistaken idea that to be a Christian you've got to have dirty fingernails and baggy pants." As a result, his school is one of the best-pressed universities in America. He thunders from the platform of big Rodeheaver Auditorium, "When you sing about the sweet-by-and-by, never forget that you're living in the nasty-now-and-now." Dr. Bob's awareness of the latter probably has something to do with his business astuteness. Not many preachers have snowballed \$25,000 into seven million dollars—a conservative estimate of the worth of the present university plant. But there is this about it: the \$25,000 was his own money and the seven million belongs not to him but to a non-profit corporation. Dr. Bob's heart is in the saddle.

If coeds have delusions of grandeur when they come to the University, they lose them the first day the fiery old evangelist says bluntly, but with a deep kindliness they come to treasure, "Most of you are going to be washing dishes and drying clothes on a line and wiping noses!"

Dr. Bob Senior is frankly out to turn Hell into a shambles, and he doesn't intend that anyone should think otherwise.

Young Bob on the other hand, president of the University, could pass for a Park Avenue executive. Soft-spoken but powerfully dramatic when he chooses to be, he can face the world on its own terms and leave it shaken. "Youth for Christ" often calls upon him to speak at evangelistic meetings, significant proof that he is not without fires of his own. He plays the title role in "Macbeth" and is a talented Shakespearean actor. His life-long interest in dramatics sparked the formation of Unusual Films, just as it has always placed a high priority on the University's speech courses.

Father and son together have never doubted the depravity of people nor the worth of things. While some church folk were regarding drama and motion pictures as the personal inventions of Beelzebub, young Bob saw them as instruments that could be put to work for God. "Our young people can't escape the movies, the radio and television," he argues. "But they can learn to use these things, control them, make them talk for the Master."

Last summer he called in Mrs. Gilbert Stenholm of the speech department, just before she left for California with her husband to take special graduate work. "While you're out there, learn all you can about the picture industry," Dr. Bob Junior told her.

It was a large order. Getting into a Hollywood studio is no simple matter, let alone coming out with trade secrets. Almost mysteriously the Stenholms met an influential art director. His prestige gave Mrs. Stenholm leave to roam at will over a movie lot.

"Anything special you want to know?" they asked her, and she nodded her head and took a deep breath. "I want to know about makeup."

It was like asking for a blueprint of the hydrogen bomb!

There is no more closely guarded secret in Hollywood than makeup. For that matter, the subject possesses certain seeds of shock even on the Bob Jones campus, where the cosmetic market wouldn't keep Helena Rubinstein in paper clips. But makeup is the bread and butter of motion pictures. If makeup is bad, close-ups shatter the dramatic illusion, and you might as well go into bricklaying or some other useful occupation. So Mrs. Stenholm talked—and trembled.

Her chance came, but it wasn't easy just because she was on God's side of the fence. She had to get up at 5:30 in the morning—for seven weeks. And before her classes at USC, through her friendship with makeup people, because of their willingness to have a personal share in the big thing that was to happen back at Greenville, she found out what she had to know.

There were other problems too. They would need a mobile camera crane for their work—about as complicated a piece of apparatus as a Rolls-Royce. Roughly, it is an adjustable girder on self-propelled wheels. It carries the camera and cameraman, perched on one end. Silently it moves in or out, up or down, for unusual angle or "panning" shots. It is this piece of equipment that is the difference between movies that look amateurish and movies that look professional. They sell for fabulous prices. "We'll build one, back at the school," Mrs. Stenholm blithely told another newfound friend, who owned a camera crane service.

"Nonsense," he shrilled. "I'll let you have one of mine cheap." And he kept his word. Mrs. Stenholm picked up a microphone at a bargain and took home a photograph of a mike boom. The boys built that one and did it so well that it looks—and works—like a thousand-dollar original. Unusual Films was in business.

The first six months they made two dramatic films and a promotional picture—strenuous schedule in a pernickety craft where three minutes of finished footage is a good day's work. "The Light of the World" is a 30-minute sermon by Dr. Bob Senior. Three true stories are imbedded in the picture. The audience doesn't merely watch a preacher getting off a sermon but sees what has made the preacher the man he is, what has given him the faith he has. And it is all done with polished finesse.

MOST ambitious project so far is "Macbeth," a full-length picture in color. From "Macbeth" and other Shakespearean plays to come, sequences will be lifted out to form illustrations for future sermon-movies. "Macbeth"—to be made available to public schools as a cultural and educational contribution—in itself becomes a profound homily. At the end of the picture, Macbeth has his head cut off—a papier-maché model spares Dr. Bob Junior the ordeal—and the "head" is lifted high on a spear. Superimposed on this unforgettable background, the text, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" gives a spiritual barb to the story.

Shakespeare is not a newcomer to Greenville. He is practically the Bard of Bob Jones. Three Shakespearean plays, on the average, are presented every year. And there is, of all things, a yearly opera. Metropolitan soloists, no less, are imported for leading parts. A few months ago, a radio quiz panel of opera experts opined that colleges cannot possibly put on successful opera. Lorenzo Alvary promptly upset that appellation. "I know of one that can—Bob Jones! I was there for 'Faust' in December."

Some of the Manhattan singers have told young Bob that the school's scenery surpasses that of the Met. Most of the soloists prefer Bob Jones costumes to their own. One soprano who brought her own fancy duds agreed reluctantly to "take just a peep" at the wardrobe to appease the provincial enthusiasm of the dramatics coach. She looked and gasped. Her own costumes stayed in her trunk.

You can see why the motto, "World's Most Unusual Uni-

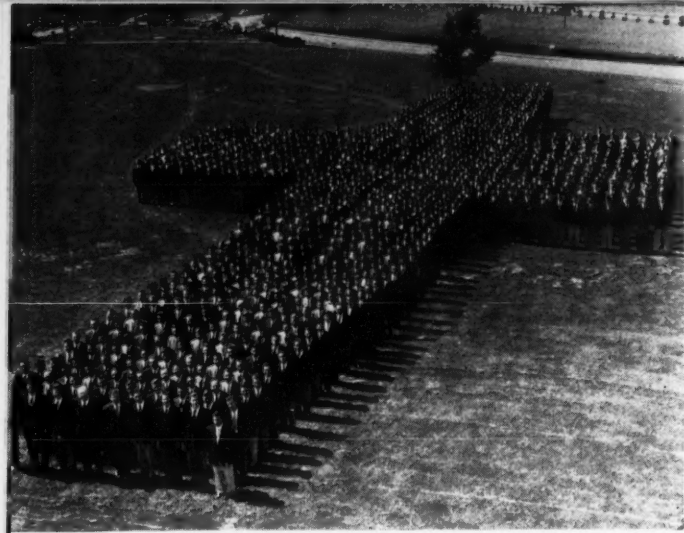


VESPER: Exactinglly staged Sunday afternoon worship programs attract literally hundreds of visitors. Dramatic settings give breathtaking freshness to hymns and Scripture.



RADIO: "Miracles," stories of God's power, is an outstanding WMUU weekly program. Above, it is transcribed for 34 other stations. The main control room (below) overlooks both studios. Jim Ryerson, right, station manager, is "a Bob Jones boy," as are practically all other University executives.





PREACHER BOYS: Dr. Bob Jones, Sr. teaches class of 1100. Education students, then missionary candidates, rank next.

versity" was coined not by a master of circus superlatives but by a cautious soul given to understatement.

The film department has roots going out in another direction—over across the street to radio station WMUU (guess where the letters came from!). The daytime commercial station moved into its new \$100,000 setup two years ago. Even before that time radio broadcasting figured prominently in the Bob Jones plan. The station, which uses the talents of almost 200 students a week, provides training for them, a voice for the University, and a homey, dynamic presentation of the Gospel.

At WMUU, as in every other nook and corner of the school, the emphasis is on polished boots. Nothing shoddy goes out over the air. In a section of the country where hill-billy music, both secular and religious, is as popular as hominy grits, WMUU has never touched a needle to a hill-billy or jive platter, and never intends to. The Joneses by conviction hold out for the best of everything.

MUSIC, news and religion are the three areas of WMUU's interest, not religion exclusively. "We put the Gospel in an attractive showcase," is the way Jim Ryerson, station manager, expresses it. A mother said it with even more eloquence when she wrote, "We tune in WMUU first thing in the morning and know that we can leave it on safely all day."

Two of WMUU's weekly programs are so good they are used regularly by 34 other stations. One radio student from Elgin, Illinois, went to her hometown station to apply for a

vacation job. The boss shook his head impatiently—"No openings." She had her hand on the doorknob when he looked up again and asked, "What school did you say you were from?" At mention of Bob Jones University he hauled her to his desk. "We use your 'Miracles' and 'Hymn History'—and they're good. Sure we have a job for you! You know your business."

The station has paid for itself through carefully-screened "commercials" and sponsored programs. Every department of the University, for that matter, pays its way. The school lives within its current income, no small justification in itself for being the "world's most unusual university." Only meticulous stewardship could make ends so adequately meet out of the \$645 a year that students pay for tuition, room, board, fees—everything. The same efficiency hauls someone on the carpet if so little as a dripping faucet is not fixed within 24 hours after being reported.

The fact that out of an enrollment of 3000, some 1100 are ministerial students of 54 denominations—making Bob Jones the biggest preacher training school in the country, bar none—is simply another of the dozens of discoveries that astonish visitors. On an average week end, these preacher boys (who can't go into a pulpit unless they have earned passing grades in Bible and English the previous week) win a thousand converts. During summer vacation, each ministerial student must speak to at least one person daily about his spiritual state and make a written report. If he doesn't, he can't return to Bob Jones University.

THERE is the Bowen Biblical Museum with archaeological treasures donated by Sir Flinders Petrie; the Sunday afternoon vesper service, so exquisitely staged that it looks like a sanctified Radio City Music Hall extravaganza; language courses of Russian, Japanese, Swedish and Arabic—these are certainly unique. But most of all, there are the students, full of uninhibited faith, singing in chapel as if they are living the words that roll out and are finding the living fun—students willing to give up their yearly spring vacation so they can have a Bible conference! There are the 17 buildings, clean, new, crisp in line and angle—testimony to the pulling power of the old-time religion dressed in the clothes of today and tomorrow.

When my cab dropped me at the Administration Building and the Founder seized my upper arm in a characteristic gesture and marched me along a campus walk, he gazed humbly across the 150 acres. Then he looked up into my skeptical face and said quietly, "You are walking in the middle of a miracle."

I am not skeptical now. "Unusual" is the proper word for Bob Jones University. And how unusual can you get before you have a miracle on your hands?

THE END

CO-EDS: No furniture store but the dating parlor! Freshmen women may have two dates a week, seniors all they can book.



FOOD: More than 250 students earn a share of their expenses by working in the 1800-seat dining hall and in the kitchens.



Questions Before the House



TEXTS: "Why do you call me Lord and not do what I tell you?" LUKE 6:46

"And He said to them, Why are you troubled, and why do questionings rise in your hearts? See . . . it is I myself." LUKE 24:38

By DAVID A. MacLENNAN

AN interesting discussion by diners in a Washington cafeteria was recently reported. The conversation theme was the decline of the old-fashioned Fourth-of-July celebrations, in which the day's fireworks ended with a bang and a whimper. A woman, described in official jargon as a "female research assistant in nuclear physics," revealed to her colleagues that she had once smoked a Roman candle. She was asked how she had gone about it, how the smoke tasted, how long she had been unconscious as the result of her experiment. "No one," commented Thomas Sugrue, who related the story, "asked her *why* she had done it."

When Mrs. John Q. Citizen reads in the newspaper or hears over the radio that the state or federal government, a church council, or an educational institution has decided to proceed with a certain policy, she is likely to ask her husband, "John, why are they going to do that?" Rising to the implied compliment to his superior knowledge but not to the question, John is likely to answer, "Oh, I suppose because they know how."

One of our forgotten words is the little three-letter one, "Why?" Despite its usefulness in preserving human rights and human lives, it is less and less used, even in democratic nations where no penalty is imposed upon the person who asks it. One exception must be noted. According to reliable reports from parents, children still use it with alarming frequency: "Why, Mom? Why? Why?" But many a baffled and weary parent suspects it is often employed as a device to gain time and defer execution of an unwelcome order. Nevertheless, parental anxiety would be increased if children ceased asking questions beginning with "Why?" Failure to put such queries to their older companions and guides might indicate an unhealthy apathy, even arrested development.

When citizens and professing Christians refrain from putting and facing similar questions, the vitality of the body politic and the body spiritual may be perilously low. Of course there are other questions of importance than those seeking to know "for what." Some years ago a beloved and gifted teacher of Protestant preachers told his colleagues that their forgotten word was "How?" The pulpit tends to be strong on exhortation and weak on instruction. We may be helpful

in pointing out what to do and where to go and yet overlook the obvious question, "How to . . .?" Today, however, "know how" is at the front of the procession. A veritable spate of "know how" books is available, many of them useful. Any person in quest of techniques whereby friends and customers may be won, peace of mind and soul gained, confidence and poise acquired, can pay his money and take his choice.

Let no one despise "know how." By our proficiency in this department ineptitudes and even insecurity may be conquered. No one who drinks her milk should take potshots at a sacred cow, and all of us benefit from this particular one. Who would willingly return to the age of tallow-candles, ox-cart transportation, and the spinning-wheel? Nevertheless, the time is here when we must give more serious attention to the issues wrapped up in "know why." Large exports of technological skills and the machinery produced by them will not convince victims of war and of totalitarian promises and threats that democracy is all that we know and claim for it, unless we know why, and tell them.

Did it ever occur to you that our Master used "Why?" repeatedly in His redemptive ministry to men? The first picture we have of Jesus in the Gospels, with the exception of the beautiful nativity scenes, is as an eager boy in the midst of the doctors of the law, both hearing and asking questions. You may be sure that some of His questions began with "Why?" Early He confronted men and women with disconcerting questions concerning accepted practices, hallowed customs and venerable institutions. "Why are you afraid?" "Why have you no faith?" "Why test me?" "Why callest thou me good?" There are answers, and He wanted us to find them. The Supreme Teacher believed that nothing in the true education matters so much as asking the right questions of the right persons.

Authentic Christianity encourages the questions most worth asking. Does this mean that a Christian has "all the answers"? Far from it; but it does mean that the Christian receives light in the dark of life's mystery sufficient to rise out of confusion and doubt. For in seeking, in asking, the Christian receives Him who is both Truth and Life.

(Continued on page 82)



THE AUTHOR is Professor of Preaching and Pastoral Care, Yale University Divinity School. He was born in Boston of Scot-Canadian parents, the son and grandson of ministers. He was educated at Manitoba U., Harvard, McGill U., Toronto U. He was ordained in the Presbyterian U.S.A. church, served briefly in Boston and Baltimore, then nineteen years in United Church of Canada. He was a reserve Army chaplain in World War II. Author of "No Coward Soul," "A Preacher's Primer," and others.

They Bring Healing Cheer to Veterans

By RICHARD MAXWELL

THE CONTEST ended in a tie between a boy and a girl. A second estimate gave first place to the boy—a pianist. Upon receiving his award he quickly walked to the front of the stage. Holding his prize high up to the view of his eight hundred buddies, he exclaimed, "Look, I did this myself—I won this all by myself!"

Then for the first time I realized he was a mental patient—one of the thousands of psychic cases to come out of the recent war.

At the close of the program the boy's mother, wife and little girl came up to me. "You'll never know what this night means to us," said his mother. "This is the first time in more than three years my boy has done a single thing by himself." And there was no mistaking the new-found hope behind her tears. Rightly, too, because within three months the boy was pronounced cured.

In another hospital was a young man

who for two years had held his hand tightly over his face. To see where he was going he would peep through his fingers, and in all that time he had not spoken a word to anyone. This type of mental case is known as a catatonic. When we called for volunteers from the audience to take part in our program—to sing a song, play the piano, guitar, etc.—this boy came to the stage, his hand still covering his face. Pat Withrow, our national director, was emceeing the program that day. "There goes your show," whispered the recreational director. "We'd better take him away." Pat shook his head. "Let's give him a chance first." When his turn came, the boy gave no answer to several questions. Pat finally asked him if he knew the words to "Let Me Call You Sweetheart." The boy nodded. As the piano began the song, he nuzzled the "mike," his hand still over his face; but he sang the song all the way through—his first words in

two years. The officials of the hospital were speechless with delight. It was the beginning of his cure.

These are but two of the unforgettable incidents experienced by the traveling units representing Protestant churches in our veterans' hospitals, and giving high-caliber entertainment before some 50,000 wounded boys and girls each year from coast to coast. Thousands of bedside radios and other small gifts and prizes also have been given to them in token of the love and gratitude we hold for those to whom we will be forever in debt.

The organization behind this activity is known as Veterans Hospital Programs. It was founded back in 1945 when a group of prominent businessmen and churchmen were called together by Pat B. Withrow, Jr., of Charleston, West Virginia. The purpose of the meeting was to determine what the Protestant churches could do for our hospitalized veterans.

ABROAD program was formulated and a non-profit organization set up to carry it out, headed by Withrow as national director and an advisory board of directors, composed of such men as the late Bishop Edwin Holt Hughes (one of the instigators of this movement); Col. Alva J. Brasted, former Chief Chaplain, U. S. Army; James Buckley, chairman of the board of Philco; Dr. Robert G. Lee, president of the Southern Baptist Convention; and others, including the vice presi-

(Continued on page 67)



Mr. Maxwell, left, makes a presentation. Don MacNeill, above, is one of many entertainment stars who donate their time.

The Long Night

By JAMES WESLEY INGLES

DONALD MacDonald did not understand why his father didn't cry. All the night before the funeral he had sat in front of the open casket just looking at the sleeping face and the black hair pillowed on grey satin. Donald had cried until his eyes were puffed and swollen, and then he had fallen asleep. But in the morning his father was still sitting there silent, motionless, just looking at the quiet face of his mother.

And now as they sat together at the funeral, Donald began to cry again. But his father was like a man cut out of stone. Donald looked at him as the minister's voice continued reading the familiar lovely passages from the Bible, and he wanted to hold his father's arm, but he didn't dare.

And then, when the minister began reading about the new heaven and the

new earth, where there would be no more death nor sorrow nor crying nor any more pain, Donald saw his father grip his big hands tight together, and his shoulders began to heave with a dry and soundless sobbing. Donald put his hand on his father's arm. And the storm passed as quickly as it had come. His father's fine strong face became hard again as rock.

Only a few people accompanied them to the cemetery, on a bleak hill above the mining town. Even here the flowers didn't grow well. All of East Bay was dark and grimy with the carbon in the soil and the coal dust in the air. Black smoke was even now rising from the tippie of Number Two mine, darkening the afternoon air.

At the grave-side, when the minister

spoke the final words of committal and the undertaker threw a little handful of dust into the grave, Donald felt his father's hand grip his shoulder. His other hand kept crushing his cap. A little breeze ruffled his sandy hair, and Donald saw his eyes fill briefly with tears as he stared at the few flowers on the lowered casket.

When it was over, he turned away with the cap still in his hand, and drew Donald after him.

The minister tried to stop him to talk with him a moment.

"Angus—" the minister said, walking beside him, "there's no use fighting it. You can't find peace that way. Angus—"

Donald's father said nothing. He kept walking down the hill away from the few friends who had gathered, and
(Continued on page 84)

ILLUSTRATOR: CHARLES ZINGARO



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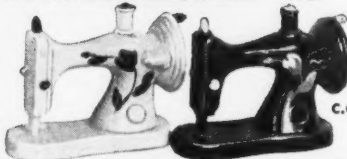
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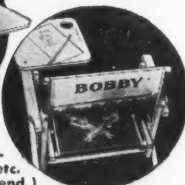
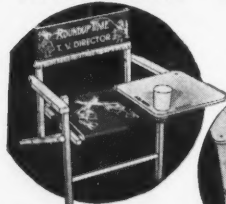
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FOR CHILDREN 2 TO 10 With new "chow-tray"

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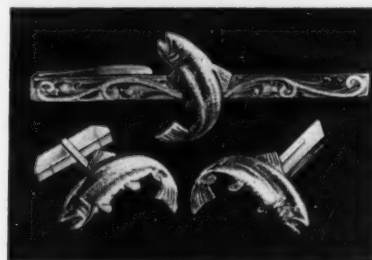
● Perfect for T.V., rum-pus room, lawn, beach, etc. Swivel chow-tray (Pat. pend.) attachment with fitted plastic glass for eating, writing, drawing, etc. Chair is personalized with child's first name. A Quality Chair—available only by mail.

Send to **KRIMSTOCK BROS.**
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Christian Herald's
SHOPPING

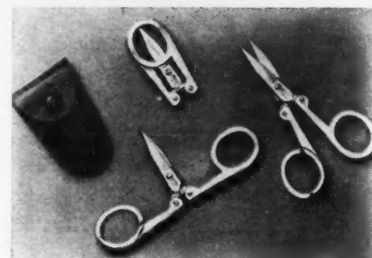
A fresh and different Father's Day gift are these rainbow trout cuff links and tie clasp. Hand made and hand engraved in heavy sterling silver, the leaping trout are done in minute detail. Each piece stamped "Bolinmade," trademark of this veteran western silversmith. Links, \$8.50; clasp, \$8.50; set, \$15.50 ppd., inc. fed. tax. Send to Edward H. Bohlin, Hollywood 28, California.



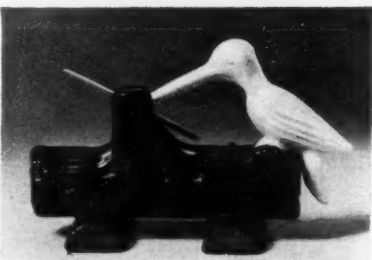
"Little pitchers have big ears!" and that's certainly the case with this cute little number, beautifully made of glazed pottery. It's a grand addition to any collection of knickknacks and a gift that's sure to draw a smile of real pleasure. Aren't you smiling now at the picture? Send check or money order for \$1.75 ppd. to Bev and Bert, Dept. N4, 960 Dumont Avenue, Brooklyn 7, New York.



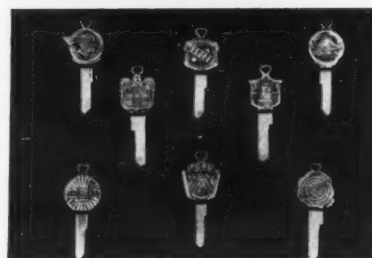
These precision-made Pocket Folding Scissors are made in Germany to fit in a man's vestpocket or lady's small purse. Measures 4" when open, 2 1/4" when folded into attractive pigskin case. Highly polished, sturdy, lasting sharp edges. Fine for newspaper clippings, cutting string, thread, fingernails—hundreds of uses. The price is \$1.95 ppd. at Hoffritz For Cutlery, 551 Fifth Avenue, New York 17, N. Y.



Have a toothpick—and have on your table or buffet the cutest conversation-piece in years. Just push Woody's head down—and the nosy old bird springs right up again—a clean toothpick in his long beak. Wonderful for dainty hors d'oeuvres, olives, etc. Just fill the hollow log with toothpicks. All plastic, Woody's in red and the log's white. Only 69c ppd., Spencer Gifts, Atlantic City, N. J.

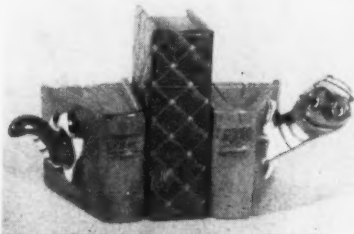


Dad might like to have a sterling silver Auto Crest Key for Father's Day. Key heads are designed for following cars: Chevrolet, Buick, Dodge, Plymouth, Pontiac, Chrysler, Ford, Oldsmobile, Cadillac. Keys can be cut locally to fit your car and name and license number engraved on back. State make of car when ordering. \$3.95 ppd. at Kimberly Products Co., 43 East 32 Street, New York 16, N. Y.



All merchandise shown here may be ordered directly from the stores. Most prefer not to ship C.O.D., so accompany your order with a check or money order.

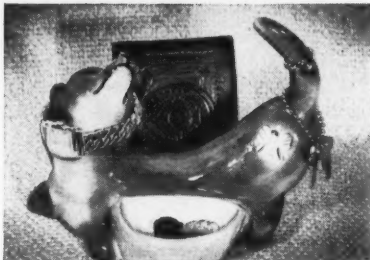
CORNER



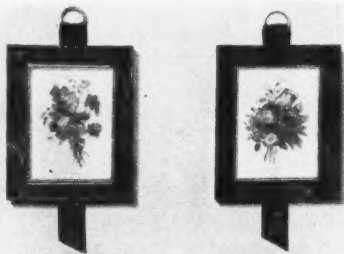
Byron The Bookworm is a clever, mischievous fellow who has worked his way through several best sellers. These animated book-ends are unbreakable and chip-proof (made of Ceratex), durable, heavy and practical; stand 4" high, 4 1/4" wide and weigh 4 3/4 pounds per pair. \$4.95 per pair ppd, at Hall's Novelties and Gifts, Box 48, 127 S. Dubuque, Iowa City, Iowa.



This luxurious full-length robe is smartly tailored of NYLON rayon crepe . . . washable, quick-drying and never needs ironing! Skirt has a 100 inch sweep! Corsetage of tulips richly done in silk Bonnaz embroidery. Tasseled sash and piping on the lapels and cuffs. Colors: Coral Red, Aquamarine and Navy. Sizes: 12-14-16-18-20. Just \$8.99 ppd. Jonas Shoppes, Dept. CH-1, 62 West 14th St., New York 11, N. Y.



"Rusty" will help father keep his belongings all in one place on retiring. Just the thing for Father's Day, "Rusty" is sturdy, handy and attractive—holds wallet, ring, watch, keys, change, etc., for insurance against nerve strain and early morning grumpiness. You can have "Rusty" in time for Father's Day if you act fast—\$3.95 ppd, at Marsha Kay, 947 Lincoln Road, Dept. C, Miami Beach 39, Florida.



These faithful, full-color reproductions of Prevost's beautiful floral etchings will give color and interest to a wall above an important piece of furniture in any room. The frames are black, shadow-box type, 4" x 5", with a narrow gold liner. Smartly styled with black grosgrain ribbon and brass hanging rings. Six subjects are available. \$1.75 each ppd, at The Old Scot, Box 387, Leominster, Mass.



Here is the new Bun Cozy—serves them hot, delicious and attractive. Place rolls in the pockets, heat in the oven, and they'll stay hot throughout the meal. Made of crispy white sail cloth with tie arrangement to pull up the pockets—keeps in heat, keeps out cold! Washes and irons flat like a hanky. Bun Cozy is \$1.50 ppd, at Foster House, 15-R Cole Court, Princeville, Illinois.

All firms agree to refund the full amount to unsatisfied customers, except personalized items. Don't forget to add the sales tax if indicated.

BUILD CEDAR CLOSETS WITH A PAINT BRUSH

**FIREPROOF!
FRAGRANT!
ECONOMICAL!
ECONOMICAL!**



EASY TO APPLY

LABORATORY TESTS PROVE that Cedar-Lux is 100% protection against moths and larvae. Amazing discovery sweeping the country.

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CEDAR-LUX is the cedar lining you put on with a brush. Just mix with plain water. Dries three times as hard as plaster. Lasts a lifetime. Now any man or woman can cedarize ordinary closets, boxes, trunks, recreation rooms, dens and rumpus rooms. Not a substitute for cedar! It's the real thing! Specially prepared compound of genuine red cedar wood. Brush on or apply with trowel or spray. Resurfaces walls sealing all cracks and crevices where moths could breed. Cedar-Lux won't rub off on clothing. Neutralizes body odor in clothing. One pound covers 10 to 12 square feet. Light pink in color. Give your closets that clean, sweet, fresh odor of the North woods. Instructions simple to follow. Have fun! Save money! Enjoy cedar fragrance! Make every closet a cedar closet and be free of moths! **ORDER TODAY!** **YOU MUST BE SATISFIED OR YOUR MONEY BACK** 5 lb. can \$6.95. 10 lb. can \$12.95 postpaid. Cedar-Lux Products Co. Dept. CH 703 Main St. Kansas City, Missouri

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To Get New Customers We Offer This Sentimental **Personalized WEDDING ANNIVERSARY, or ANY EVENT, DEMI-TASSE Cup & Saucer** Complete with Mahogany Finish Stand **ONLY 50¢** A personal memento that bears the first names of the couple and date of event. Beautiful, artistically handlettered in 24 K gold. This adorable miniature cup and saucer are of lovely china, with floral design hand-painted in true colors. You'll cherish it. Worthy of a proud place on your mantel, table, knick-knack shelf, etc. Not more than 2 sets to each customer. Each set can be personalized differently, if you desire, so that you can give one away as a gift. Add 10¢ to each set ordered for postage and handling. No C.O.D.'s please. Great American Sales Co., 529 S. LaSalle, Dept. 355, Chicago 5

SCISSOR BIRD SEW KIT

So handy for any quick sewing job. Nest and bird are of fragrant Cedar wood, bill is the 4" scissor, tail is a pin cushion. Nest has pegs for four spools of thread and thimble (not included).



GAYLORD DEPT. QF-12, FIFTH & HAMILTON PITTSBURGH 6, PA. Send _____ Scissor Bird Sew Kit @ \$1, plus 10¢ postage. ☐ Check ☐ M.O. ☐ C.O.D. Name & Address on Margin.

"Attention Church and Club Secretaries—Ask for information about our church and club plan—to raise money without investment or work"



THE FINE ART OF PUTTING WOMEN TO WORK

"TOO MUCH work for too few people!" Has that been the cry at bazaar time? Is that what makes people shy away from taking responsibility? This year let's remedy that!

Start well in advance to plan and organize. Then try *drafting* the entire membership into service and see how many new workers can be drawn out. You may be surprised what hidden potentialities there are in your organization once you make this effort to discover them. No doubt you'll still have to count largely on the faithful few who always do the most, whether it's a bazaar, a supper, or a social. But it's worth a try, isn't it? Here's how to go about it:

After enlisting your over-all chairman, the first task is to break up the work by deciding the kind of tables and booths you will have. Past experience will be your best guide here. The apron table, most groups will agree, is a must. So are baked goods, and white elephants. You will have to decide which of the other booths that have not been too popular in the past can be eliminated or combined with

other things. Or, perhaps someone knows why such a table has failed in the past, and is eager to try a new method. If so, it's worth repeating. And, of course, every year at least one new idea should be included to keep your fair fresh and mobile. Even if the novelty isn't a success financially, it's worthwhile for publicity's sake.

Whatever the number or variety of booths and tables, set them all down on a list with the approximate number of workers needed to staff each one amply. It will be a lot easier to get members to serve if you plan to run shifts with a definite schedule of hours. While no one minds standing on her feet for one or two hours, most would balk at the idea of a four- or six-hour

stretch. Go down the list of your membership assigning *everyone* to serve in some capacity or other, even if this means over-staffing your booths. Not all will respond, but the ones who are potential good material will. Remember, this is your year for discovering hidden talent. Many a good worker is too reticent to offer her services until asked.

A good idea would be to designate one specific committee as "under-studies" or "fill-ins." This group would be responsible for stepping into any last minute vacancies caused by illness, trips, unexpected company, or will-o'-the-wisp figures whose intentions are good, but who just don't show up at the scheduled moment.

Now appoint a live-wire telephone committee to call every member and inform her that she has been appointed to serve on such-and-such a committee. Instead of asking humbly if she would mind serving, take the attitude that she is to be congratulated upon this honor, assuming without question that she will be delighted to take part. Keep in mind while telephoning how much you have to offer each one—an



opportunity to serve her church, to get better acquainted with her fellow members, and to gain experience through constructive activity. Your attitude will help her regard it as a privilege and make her consider it important to give this precedence over more trivial matters.

Don't be discouraged with, "Oh, I helped last year. Let somebody else do it this fall." Assure each person that *everybody* is being called on to give service this year. More workers should mean less work and more fellowship for all. And don't overlook the enthusiastic support of young people in your church, either. They are highly useful for serving meals, clean-up duty, helping with children's entertainment, running errands, as well as for actual selling.

ARRANGING for contributions is a department of the fair in itself. One woman who is popular with everyone and knows the capabilities of the membership should be placed in charge. She may have a committee under her and the services of the telephone corps. To make sure of an ample supply of handmade and hand-knit items members should be notified at once so that they will have the summer months to work on their contributions.

Be careful not to let anyone spend

hours making items that will not sell. It is certainly less difficult to guide your members' efforts into useful channels than to explain to them why their articles were left unsold when the fair is over. When Mrs. Blank suggests making some crocheted dressing caps, just say, "Oh, Mrs. Blank, we need crocheted place mats and pot holders so badly this year! Do you think you might make those instead?" Offer to get her some patterns, if she infers she doesn't know how.

Solicitation by telephone is most effectual, but it doesn't hurt to second it by sending out a flier listing the donations acceptable for the fair. Your list should include suggestions of suitable baked goods and candies, white elephants, donations for the gift table, the "ten cent store," the fish pond, the post office, or any other booths you may be featuring. If any members have connections through which they can buy items at wholesale price, ask that they notify the chairman who will arrange to take advantage of it. With such a list posted on her desk, a member may be able to think of many extra things she can donate as time progresses.

In some churches each circle or group is made responsible for arranging for contributions as well as staffing one particular activity of the fair. This

might be a simple way of organizing your bazaar. For instance, at the Park Avenue Congregational Church, Arlington Heights, Mass., the Woman's Guild sponsors the apron and work bag table, the Sunday school sponsors a ten cent store, the Friday Social Club is in charge of the gift table, the Couple's Club takes over the children's table with toys and clothing for infants and children, and the Men's Club has a tie table.

IN addition to these activities, this up-and-coming church also has a handkerchief table, food table, candy table, greeting card table (including wrappings and place cards), plant corner, white-elephant table, post office, evening auction and young people's skit. Food served throughout the day includes a coffee hour in the morning, luncheon, afternoon tea, children's hour after school with movies and a story teller, and a complete dinner at night.

Ideas which have been successful in this church, but to a lesser degree, were holiday novelties, jewelry, games and gadget tables, a wishing well and magazine subscriptions.

Your publicity committee is a most important factor in making your bazaar a success. Too often church women have to contribute their time and

Breakfast Meetings

DOES your committee or group continue its meetings through the summer months? Then here's an opportunity to try the new and popular idea of breakfast meetings. Something different will spark lagging enthusiasm during the warm weather and bring out better attendance. And you can get committee work done in the cool of the day and be home in time to prepare lunch for the youngsters.

You may invite members to gather

as early as 8 a.m., or for any hour up to and including noon. If your meal is substantial enough, it may become a "brunch" meeting. A few frills in the form of decorations, garnishes, or new serving ideas make a gala party out of a meal that has long been considered too prosaic for anything but a family affair.

Try a yellow-and-orange breakfast for your next summertime gathering, and see if it isn't a cheerful change



Vary breakfast menus with fried cornmeal mush, cream gravy and sweet rolls.

Large Quantity Recipe File

CORN WAFFLES

	For 26 waffles	For 39 waffles
Flour.....	2 lbs., 3 oz.	3 lb., 5 oz.
Baking powder.....	1 1/4 oz.	2 oz.
Salt.....	1/2 oz.	3/4 oz.
Egg yolks, well beaten.....	12 (8 oz.)	18 (12 oz.)
Milk.....	1 1/2 qts.	2 1/4 qts.
Butter, melted.....	10 oz.	15 oz.
Egg whites, stiffly beaten.....	12 (12 oz.)	18 (18 oz.)
Canned yellow corn.....	1 1/4 qts.	2 qts.

Sift flour, baking powder, and salt together twice. Combine egg yolks, milk, and butter; add to flour mixture, beating until smooth. Fold in egg whites and corn. Have waffle iron hot. To fill four-section waffle iron, pour 6 oz. of batter into iron and cook according to directions furnished with iron. Serve hot with butter and syrup.

from the routine. Serve canteloupe wedges with a piece of lemon, or glasses of orange juice, fried cornmeal mush with crisp bacon and your favorite recipe for cream gravy. Spiced peaches add to the color scheme and flavor appeal. Sweet rolls and butter, coffee or milk, complete an attractive meal. For an easy and effective centerpiece float a few large yellow or orange flowers in a shallow bowl of green colored water.

Or, if your facilities permit making waffles for the crowd, use the large-quantity recipe for corn waffles. Serve orange and banana fruit cup for first course.

handiwork only to buy back their own contributions because not enough outsiders came to the show. The best publicity stunt I've seen in a long time was put on by the Asbury Methodist Church, Crestwood, N. Y. Many other churches in my vicinity have put on fairs, but I was never made so much aware of them as of this one. Two weeks in advance a large number of posters appeared on telephone poles throughout the residential section around their church, all proclaiming "Asbury Market Day," to be held on a certain date. My curiosity was never so piqued and I made a note of it on my calendar. I was not allowed to forget it, either, with the notices appearing all about the neighborhood. Evidently it made the same impression on many others, as the parish house was packed with visitors on the appointed day. If you try this idea, don't forget a large poster outside your church, as well as a notice in your local paper and

church bulletin—even a mention over the local radio station if you can manage it.

The day before your bazaar, or even two days before, if you can secure the parish room, gather your workers to sort and price all merchandise and to decorate the booths and tables. Let a group cooperate in deciding prices, rather than depending on the judgment of one individual alone. Find out what retail shops in your community are charging for similar items and abide by their prices. Don't mark them sky high, expecting buyers to "dig way down" for sweet charity's sake. But don't underprice articles so that profits may be used up in expenses. Everyone loves to buy something unusual, handmade, and not too expensive at a bazaar, and if you can keep a reputation for such reasonably priced articles you will have good patronage year after year.

Decorating the booths can be as

elaborate or simple as you care to make it. Don't attempt anything you aren't sure you can carry out successfully. If you have members who are expert in the fields of decoration and design, let them go all-out. Choose a spectacular theme, and develop it in detail. Or use simplicity for your keynote, and without any extra fuss and bother, arrange your wares neatly on undecorated tables.

The successful bazaar or fair begins with planning and organization well in advance. Now is not a bit too early to start, if you have set your date for some time in November or December. Forethought always pays. Think out every detail as thoroughly as you can, and get as many of your members as possible participating, and your fair should be a tremendous success in finances as well as fellowship.

DATE CLEARING HOUSE

HOW MANY times has your group planned a special meeting only to find out too late that it falls the same day as the regular P.T.A. meeting? You lose some of your attendants to that meeting, and they lose some of theirs to you. These conflicts are bound to occur with some organizations in your community. But in the case of a bazaar, too many conflicts may be disastrous. All you can say is, "If we'd only known, we could have changed the date—"

Here is where you might render your church a wonderful service—not to mention the community. Work out some sort of clearing house for dates. It will involve a good deal of correspondence to begin with, but once it is established, many notices will come in without solicitation. Write to all the organizations with whom you seem to have conflicting dates. This will include other churches, schools and high schools, women's clubs, Masons, city council, political organizations, American Legion, etc. Ask them to send you as soon as available the dates of all meetings they have scheduled for the coming year, particularly those which the largest part of their members will be expected to attend. Explain why you want the dates, and offer them the privilege of calling to clear with you any prospective dates they may be considering.

With the dates of these various organizations tabulated on one large calendar you will be in a position to work out your own dates with as little conflict with other associations as possible. It might even be possible to earn some funds for your group by offering these calendars for sale, once you've spent the time and effort to tabulate them.

CHRISTIAN HERALD

Leisure Pleasure

PC 6254

PC 6249

E-2869

PC 6252

PC 6254—White and yellow daisy insertion and center combined with wispy green lace form a charming crocheted flower doily.

PC 6249—Floral applique of crochet on a grey bath towel and wash cloth—ready for a watering.

E-2869—Our own Harvey—made up in blue terry cloth. Red nose, whiskers and large floppy ears to delight the children.

PC 6252—A fine looking crocheted pineapple of ripe proportion to be used as a hot plate mat.

Send TEN CENTS (in coin) for each pattern to: CHRISTIAN HERALD Pattern Dept., 6-51, 27 East 39th St., New York 16, N. Y. Please include a large, stamped, self-addressed envelope.



THE REV. HARRY CLAYTON ROGERS

Christian Herald
CHURCH BUILDING SECTION

A PREACHER who couldn't retire

By WILLIAM F. McDERMOTT

IF YOU would like to know how *not* to retire at the customary 64 or 65, consult the Rev. Harry Clayton Rogers, D.D., of San Francisco—he's a 100 percent success in failing to quit at that deadline. In fact, he has discovered, for himself at least, that the best way to "retire" is to begin all over again at the bottom and work up. He tried it in 1941—all unforeseen—and he's been going like jet propulsion ever since.

After 34 years of 12-to-14-hours-a-day, 7-days-a-week labor in turbulent Kansas City as a three-way minister—civic leader, large church pastor, and charity worker—Dr. Rogers decided that 64 or 65 was a good time to cease active service and give way to the younger generation. Although he still felt he was in his prime, the stocky, gray-haired, personality-radiating, Kentucky-born clergyman conceded with a smile that possibly he was an old man after all, and should begin to hoard his energies. Besides, he had long cherished a secret ambition to live in San Francisco—do a little ocean fishing, work a bit at golf, and write another book if he felt the urge. Now was his opportunity.

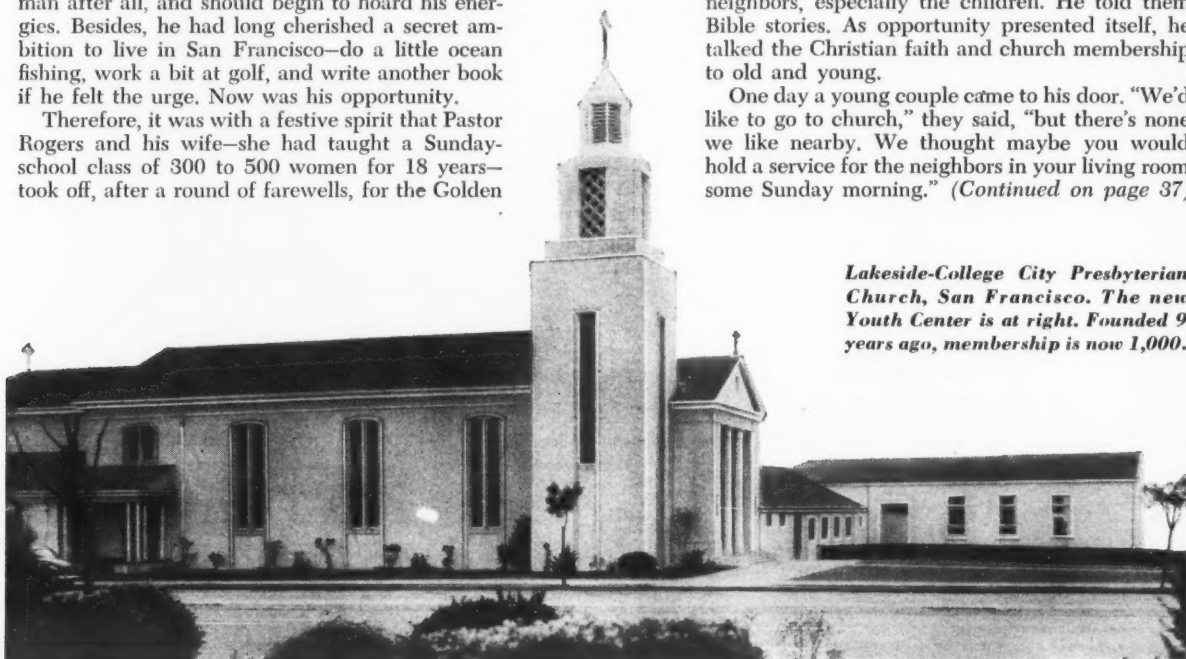
Therefore, it was with a festive spirit that Pastor Rogers and his wife—she had taught a Sunday-school class of 300 to 500 women for 18 years—took off, after a round of farewells, for the Golden

Gate city. In his luggage was a raft of presents, including a spanking new set of golf clubs—but nary a fishing pole, no one having known his yen for salt-water fishing. And out there in the rapidly growing Lakeside section of San Francisco a house waited them. There they could sleep and laze around to their heart's content.

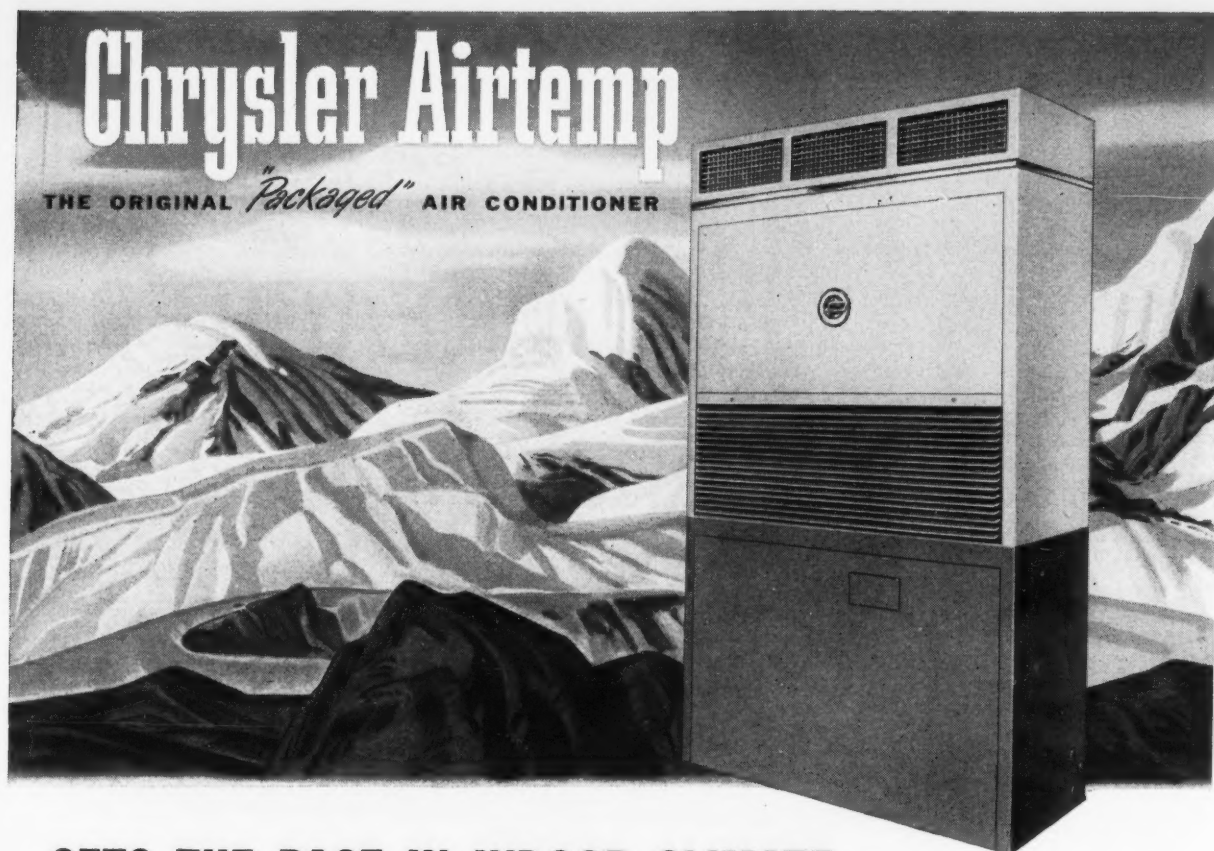
Rogers, duly realizing now that he was an "old man" of 64, was surprised at his own physical strength as he began to shift the furniture about. Maybe it was the ocean air, maybe a touch of the fog—but he soon forgot the energy-hoarding advice that had been heaped upon him, as the exercise hardened his muscles and stepped up his appetite. He developed a semi-guilty feeling that maybe he wasn't worked out yet—but what fun it was to have no elders to exhort, no trustees to argue with!

The veteran pastor soon made friends with the neighbors, especially the children. He told them Bible stories. As opportunity presented itself, he talked the Christian faith and church membership to old and young.

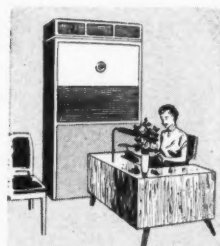
One day a young couple came to his door. "We'd like to go to church," they said, "but there's none we like nearby. We thought maybe you would hold a service for the neighbors in your living room some Sunday morning." (Continued on page 37)



Lakeside-College City Presbyterian Church, San Francisco. The new Youth Center is at right. Founded 9 years ago, membership is now 1,000.



SETS THE PACE IN INDOOR CLIMATE



HANDSOME CABINET
OCCUPIES AS LITTLE AS
3.7 SQ. FEET—CAN BE
PAINTED TO MATCH ANY
INTERIOR DECOR.

With ever-increasing use of air conditioning throughout the nation, churches everywhere are finding that Chrysler Airtemp is the *best buy* in "Packaged" Air Conditioners. More of these units have been sold than any other make. This record is no accident. It is a result of the superiority built into Airtemp Air Conditioners through Chrysler engineering, "know-how" and production facilities.

Chrysler Airtemp pioneered "Packaged" Air Conditioners and the high speed Sealed Radial Compressor which "locks out" dust and moisture to assure long-lived, trouble-free operation.

Moving parts are bathed in oil for quiet frictionless performance—and direct drive eliminates the bugaboo of broken belts, fly-wheel and pulley maintenance. Chrysler Airtemp units are noted for utmost economy, too.

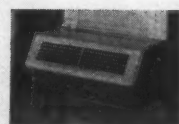
Five capacities (2-, 3-, 5-, 8- and 11-tons) meet every commercial and industrial cooling need, from small offices to large factories. Have your nearby Chrysler Airtemp dealer show you how these versatile models can simplify your air conditioning problem. (He's in the Yellow Pages.) Or mail coupon today for the complete Chrysler Airtemp story.

Chrysler Airtemp

AIR CONDITIONING • HEATING • COMMERCIAL REFRIGERATION

AIRTEMP DIVISION OF CHRYSLER CORPORATION, Dayton 1, Ohio

In Canada: Therm-O-Rite Products Ltd., Toronto



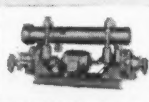
ROOM AIR CONDITIONERS



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CENTRAL STATION SYSTEMS



YEAR-ROUND AIR CONDITIONERS

AIRTEMP DIVISION OF CHRYSLER CORPORATION
CH-6-51
Dayton 1, Ohio

Please send me information on how Chrysler Airtemp air conditioning can help me build business this summer.

Name _____

Address _____

City _____ Zone _____ State _____

"I'll be glad to," he replied. The thought of possibly preaching regularly again was a shot-in-the-arm to him.

Six people came—the pastor and his wife making eight. Mrs. Rogers served as "doorkeeper." He delivered a full-fledged sermon, on which he spent as much time as if he were preaching to a congregation of 1,000. They sang hymns and read Scripture and prayed together. The only thing missing was a collection. After the benediction, the robed clergyman stood at the door and shook hands with the people as they departed.

"We feel better," said the young couple on leaving. "It doesn't seem like Sunday if we don't worship and have fellowship with God."

The next Sunday the congregation doubled—twelve folks came. In a few more weeks worshipers filled the living room and dining room, and spilled over into the kitchen. Some stood on the stairs, and others crowded around outside.

A San Francisco reporter heard that a new church was in the making. He telephoned to Dr. Rogers.

"How many members have you got in your new church?" the newsman asked.

"Just one," the pastor responded, "and I brought her with me from Kansas City."

"How many members would you like to have?"

Rogers thought a moment. "Oh, about 100, I guess."

The next day the newspaper came with the headline: "NEW CHURCH HAS ONE DOWN—AND 99 TO GO!"

Meantime, the late Rev. W. Clyde Smith, then superintendent of the Presbyterian Church Extension Board in San Francisco, suggested organizing a new church out of the group.

"It's the only thing to do," agreed Rogers.

It was in July, 1941, that the "retired" Kansas Citians landed in San Francisco; in October, their first "home service" was held; and on December 7—the day Pearl Harbor was blown up—a Presbyterian church of 100 members was organized in their living room. Regular Sunday devotions continued in the Rogers dwelling for three or four months—the choir sitting on the stairs, a portable organ being set up near the fireplace, and the minister preaching by an open window so the overflow of worshipers on the porch and out on the sidewalk could hear him.

By this time, the old-time parson was really back in the harness again. Ocean fishing was forgotten, the golf clubs rested in a corner unused, and the book-writing never got beyond

the blue-print stage. Rogers had turned 65 now, and his "retirement" was becoming more energized than ever.

He wanted above all a real nest for the infant congregation. He spotted an empty store-building, and the trustees rented it. From one quarter and another, pastor and people secured chairs and tables, a second-hand pulpit and a used organ. Men of the new congregation got into overalls after their day's work and rebuilt the store-room interior to serve both church and Sunday school.

By the time Dr. Rogers had passed his 67th birthday and was officially three years in "retirement," the membership roll exceeded 300, and the makeshift edifice was bursting at the seams. So many children flocked to the Sunday school that an embargo had to be put on new pupils.

ONE day a neighborhood banker stopped the clergyman on the street. "I've got a little story that may interest you," he said. Then he told of an old couple who did business at his bank.

"You don't know them, and never will know them. They don't want any one to call on them, and don't care to receive letters. But they happened to be driving by your store-room church one Sunday morning and saw a happy crowd coming out. They felt such people ought to have a better place to worship. They'd like to help start the ball rolling."

With that he handed Rogers a slip of paper—a certified check for \$3,000.

A few months later the same couple happened to be driving again that way—saw even a larger crowd—felt a bigger and better urge. The result was, the banker cornered the preacher again, and handed him another slip; this time a check for \$4,000.

The only thing to do was to build. The war was on, and people were distracted—yet in that hour they were turning more and more to God for strength. They dug down deep into their pockets for a building fund; help came from the Church Extension Board, and the Board of National Missions made a grant. Pastor Rogers shared a part of the \$50 weekly salary he was now drawing as a home missionary. Some labor was hired, much donated. The "Little Chapel of Lakeside" became a reality.

Five years of "retirement" brought Dr. Rogers to the eve of his 70th birthday, and the church to a membership of 600 persons. The largest number the chapel could pack in for worship was 250—and it was the same

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old story of "standing room only." Church officers sighed and members murmured as they saw their dream of adequate facilities fade away like the fog before the morning sun. The problem still was: What to do with the people they had—and more constantly pressing in?

The congregation went into a huddle, and came out with the slogan, "We're Building Again!" Many hadn't finished paying up their pledges on the first building, when plans for the second and larger edifice hove into view. They agreed to wrap up the unpaid balance in new pledges,

and to start afresh from there. Officers scouted around and found a strategically located block of ground, 325 feet square, at 19th and Euclid—Eucalyptus—they snapped it up for \$30,000. It is appraised at \$100,000 today. The chapel was sold for a real estate office, and the proceeds added to the new church fund. With local and national board assistance, the congregation put up a new edifice, duly naming it the Lakeside-College City Church, and dedicating it in 1948. Twice since then the church has been offered a quarter of a million dollars for the plant.

The edifice is one of unusual beauty. Perhaps the most striking feature is a slender blue cross, 15 feet high, with a cross arm 8 feet long, that stands back of the altar. Made of glass, it reflects sky-blue light in a way that arrests the attention of the worshiper entering the sanctuary, then impresses him, and finally in a mysterious way exalts his spirit. Dr. Henry Sloane Coffin, on visiting the edifice, said, "The exterior of your church impresses me very much with its austere dignity; the interior as an architectural gem."

Though the church is but nine years old, that is only a part of the construction story. Late this summer work began on a new Youth Center building costing \$150,000 with furnishings, to serve not only the young people of the parish but also to have facilities for 1,000 students in a Westminster Foundation, the latter to be staffed by the Presbyterian Board of Christian Education. A new college is being developed nearby.

The new structure will be in keeping with the spiritual theme of the church, and will have, when completed, a small chapel of unusual beauty and lighting, for private devotions and group worship by the young people of the community. Game rooms, television rooms, a library, lounge, small parlors for parties, and a roof garden are included in the provision for service to youth.

The roof garden might also be designated as a sort of observatory for its equipment will be unique—a large telescope for the young men and young women, boys and girls, to glimpse the celestial bodies, and smaller telescopes to sweep the Gold Gate harbor and a few miles out into the ocean for incoming and outgoing ships. The Youth Center is only six blocks from the Pacific. Scripture texts, such as "His name shall be known in the far corners of the earth," and "Go ye unto all the world, and preach the gospel to every creature," will be inscribed on plaques and placed in prominent positions about the "observatory" so as to convey the missionary challenge.

A lighted cross will rise above the Youth Center and will face the sea—so that sailors on incoming ships may see it a long way off, and know that it beckons them to come and worship the Christ of all shores and all peoples. Another feature of the Youth Center will be a flag pole, bearing a Lakeside-College City youth banner designed by the young people themselves. When it flies, they will know that a special event is scheduled that day or night for youth, and the invitation is for all to come.

The new Youth Center is the out-



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growth of the conviction on the part of pastor and people that the church must be made more appealing than worldly attractions to the on-coming generation; and that "whosoever will, may come" and partake freely of the blessings and opportunities offered. The enthusiasm for the new project was so pronounced that no intensive campaign of financing was necessary; not even a canvass was made. Two thirds of the needed amount was pledged before the building started. Gifts up to \$5,000 each have been made without solicitation by individuals who appreciated the plans to serve the children and youth of the new section of San Francisco; by families whose young people have already been blessed by the ministry of the church and its social program; by childless couples who have given to aid sons and daughters of other people; and by scores of the young people themselves out of their salaries or allowances.

When the Youth Center reaches its maximum service, the congregation and its minister will feel that another important step in the ministry of a metropolitan church in an unusually cosmopolitan city will have been completed—then they will look for new fields to conquer. Meantime, rapid progress on the new service structure is being made, as this is written in the late fall of 1950.

IN SUMMARY: at 73—nine years after his "retirement"—Dr. Rogers finds himself the pastor of a church of approximately 1,000 members, with an edifice seating 500 filled every Sunday and the foyer often packed with standees. Last year 208 new members joined the church, 80 percent on confession or reaffirmation of faith. The Sunday school, enrolling 600 children and adults, meets in sections at different hours. Three choirs enroll 120 singers, a Men's Club 175 members, the Woman's Guild 200, and a young married people's club 100. The congregation raised between \$40,000 and \$50,000—including \$5,000 special funds to buy pews to replace folding chairs, but which was given instead to the Presbyterian Restoration Fund to aid churches in war-ravaged lands.

The veteran pastor believes in fervent, expository preaching of the evangelical Gospel, centering on the great, time-tested doctrines of the Church; he extends to all people a heart-felt invitation to take all the Church has to give them—and then waits for them. He never high-pressures or coaxes anyone either to confess Christ or to join the church; but he does give opportunity for those who wish to do so of their own

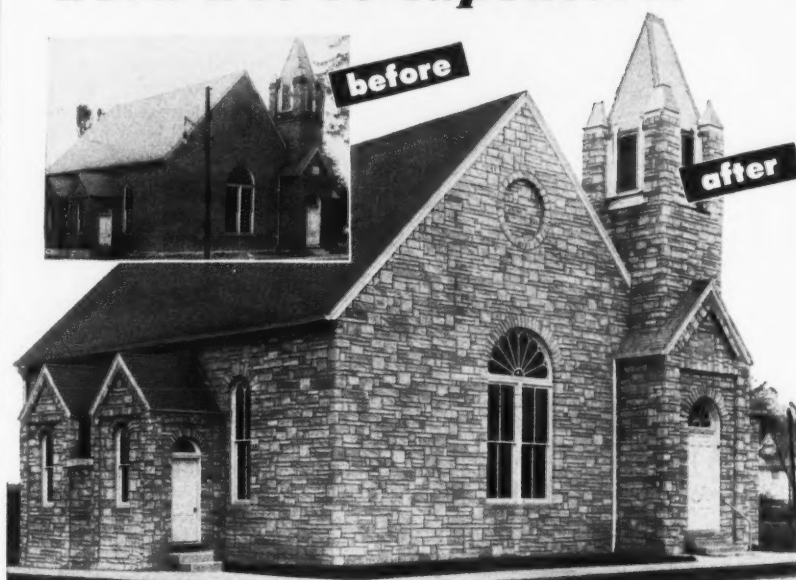
initiative. In every service, he makes a pre-sermon announcement that during the closing hymn he will be at the altar to welcome any who may wish to come. He hasn't had a service in five years in which there were no public commitments. The Sunday I was there, eight came forward.

As San Francisco booms out his way, with the likelihood that the Lakeside-College City Church in a very few years will list 2,000 or 3,000 members instead of the present 1,000, the "retired" clergyman looks about the field that is literally white unto the harvest and plans for the

future with the enthusiasm of a seminarian who has just taken his first parish.

"Maybe we will have to build another new church here some day," Dr. Rogers told me. "The prospect is unsurpassed, and the possibilities of the Kingdom of Christ are unlimited. As for me, I found it far more fun putting up a new church at 70 than at 40. Maybe it will be more thrilling than ever at 80—if the chance should be mine. But after that, I'm sure enough going to retire—at least to a smaller church, where I can do some fishing on the side." **THE END**

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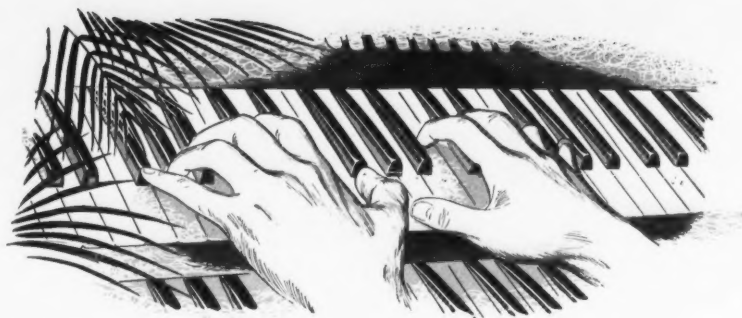
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The Miracle of Music

By NAOMI RUSSELL

A FRIEND of mine who is an organ salesman tells this story of a small Baptist congregation in northern Missouri. Hearing that the church, which was built nearly a century ago, needed everything from paint on the outside to restrooms inside, he decided to put an idea to work. He began by telling the pastor that it was a shame any church should be allowed to deteriorate the way his had, but that something could be done about it. Then he asked the minister if his congregation had ever considered buying an organ. The good man smiled a little sadly, "Sir, we couldn't raise \$200 for a furnace. How could we possibly finance a \$2,000 organ?"

"Want me to show you?"

"Go ahead," said the minister, "but I don't think it can be done. The people just don't have the money. . ."

After a week of advertising via local newspaper and door-to-door invitations, the salesman gave an organ recital (he had moved one in for the occasion) in the little church. With him was a friend who played the violin. For an hour they played hymns and sacred classics. Then they made it an all-request program and invited the audience to sing. At eleven o'clock they suggested it was getting pretty late and perhaps they'd better call it a day, but the people wanted to keep on singing. After half a dozen more hymns, my friend arose from the organ and said, "I realize you people aren't wealthy. Your pastor tells me you can't even afford a new furnace for the church. But I believe you've found something here tonight that will make your lives so much richer you'll be willing to sacrifice to keep it this way. What's more, I think

your friends here who don't belong to your congregation are going to want to help you too."

Then he passed out pledge cards, shook hands with the pastor, and said goodnight. The following Sunday he returned for a verdict. The pastor met him with a broad smile and began telling him how the money was coming in. One elderly woman, supposedly quite poor, had given fifty dollars. A Methodist who lived two doors away wrote a check for a hundred dollars. Donations were coming in so fast and from such unexpected sources the minister was beginning to believe a miracle had happened. Two weeks later the entire amount had been raised, and the organ purchased!

BUT that isn't the whole story," my friend added as I gave him a skeptical look. "Several months ago I went back just to see how things were going, and right away I noticed the church had been painted. I stopped by the parsonage, and the pastor greeted me like an old buddy. 'Sir,' he said, 'I think I'm going to start selling organs. Do you realize what's happened since you were here?' I told him I'd noticed the new paint job, and he said, 'But that isn't all. We have a choir now, and a furnace . . . and we're getting ready to install restrooms!'"

"It's a good story," I said, with one eyebrow elevated.

"It's the truth," he replied solemnly. "Good music has been a shot-in-the-arm for more than one dying congregation."

After he left I got to thinking about it. Maybe only a few churches could come up with such amazing results as the one he'd told about, but certainly music is an important part of

church life. Take my own congregation. . . .

Back in 1916 the choir director decided it would be a good thing for the church to give the community a Christmas present. She presented the idea at a rehearsal, and the choir agreed to work for two months on Handel's "Messiah" to be given on Christmas Sunday for all who wanted to come and listen. The people who came liked it so much they requested a repeat performance the following year, and so the Independence Messiah Choir was formed and has continued to present a concert each Christmas since. Singers from all churches were invited to join, and eventually an orchestra was hired. There have been twelve coast-to-coast broadcasts. What started as a gift to the community has become a gift to the nation.

The chorus has grown from 154 to 280 voices. The "Messiah" to many families in Independence, Missouri, is as much a Christmas tradition as lighted candles and mistletoe.

Music may not save as many souls as sermons, but it's softened a lot of hard hearts and helped to heal a lot of broken ones. Somehow I find it easier to ignore the spoken word when I'm busy thinking out a project of my own than to ignore a familiar hymn. I can sit in church for the thirty minutes the minister speaks on Sunday morning and worry about taxes, the weather, the war, and what I'm going to cook for dinner without being greatly distracted. But when the choir is singing some challenging anthem, or when the organist is playing a soulful meditation, or when I stand and sing any of several hundred hymns I've learned to love, I don't think much about anything else. I can't just "turn off the music"—I have to listen, and something about it usually makes me want to be a better person.

But the real miracle of music is with the aged. I often look at the dozen or so very old churchgoers who occupy the front row on Sundays. Most of them are well into their eighties—some nearly blind, some able to hear only with the help of mechanical aids—but they come to church and sing and leave smiling. For them music brings memories of days when they were stalwarts in the work, and for a while they can forget their years and feebleness.

Most of the memorable events in our religious lives are tied up with music. Imagine a wedding, or a baptismal service, or a funeral without it. Such a potent force for building happier lives deserves a most important place in the program of every Church.

THE END

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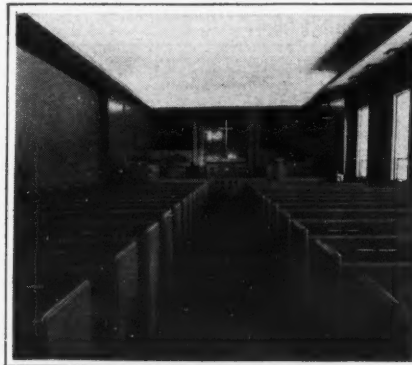
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Answers

TO YOUR QUESTIONS ON CHURCH BUILDING

By **ELBERT M. CONOVER**
Church Building Consultant

When to Seek Advice

When is the best time to engage the services of a church-building advisor or consultant?

At the very beginning of the enterprise before new property is purchased, before the building committee is appointed, for help in deciding upon and assembling the statement of needs. If it is desired to have plans reviewed, this should be done while they are in a tentative or preliminary stage.

Church Building Architects

Can you recommend an architect for our remodeling and new church-school addition?

We do not "recommend" or "approve" architects, but are glad to send a list of three or more competent architects who are interested in doing church work and who have shown competence in this most important field of architecture.

Importance of the Architect

Some contractors advise that it is unnecessary to employ an architect, that plans for a church can be purchased at a great saving compared to the cost of complete architectural service. Do you know where we may purchase such blueprints?

It is rather shocking to have this question raised occasionally because the procedure suggested has been the cause of many tragedies in church building in former years.

The cost of an architect's service (which includes far more than providing blueprint copies of the plans he has developed) must be considered just as essential a part of the cost of erecting the church as the cost of the heating or lighting equipment or of the bricks and lumber. Very briefly stated, the architect's services include all the following (for a successful outcome of the building program there must be no "short cutting" of this service):

1. After receiving the statement of needs and map of the site, the architect will prepare outline plans and exterior views and revise these until a satisfactory scheme has been approved. This work includes many items, such as estimates of cost, examination of building materials, meetings with the committees, etc.

2. Construction drawings including plans for the heating, plumbing, wiring, and all parts of the building are prepared. There will be many sheets of plans of which blueprint copies are made for the use of contractors, sub-contractors, the city or state building inspectors, and

finance institutions if a loan is needed.

3. Specifications covering all the materials to go into the building and describing the methods of construction are prepared and many copies made.

4. Large-scale drawings of woodwork, doorways, built-in equipment, etc., must be made. The architect also helps to prepare contract documents governing the work of the contractor and sub-contractors (heating, plumbing, wiring, etc.). He helps estimate the qualifications of the contractors for your particular enterprise.

5. The architect oversees the contractor in all details during the construction of the building or improvement. He helps the contractor with problems that arise and represents the owner in auditing the contractors' bills and in approving all the work.

The architectural service involves far more than the blueprints! You do not pay the doctor just for the slip of paper on which he writes the prescription, but for his professional knowledge and skill. Likewise is the architect compensated. The blueprints and specifications are but instruments which he uses in a part of his service.

The Danger of Obsolescence

If we have plans prepared now, then find that we cannot erect our building for several years, is there not a danger that our plans will become obsolete?

This danger is avoided in carefully designed, modern church planning. If the building were erected right now, it need not be obsolete in ten, or even fifty, years. Neither need the plans prepared now become outmoded.

We are now planning churches along lines that have proved effective universally for worship and preaching, rather than "auditoriums." For the church school the plans drawn are in recognition of the differences in the age grouping of the pupils. The plans provide for changes in program and flexibility in use of the building. Rooms of various sizes are provided. Rooms open onto corridors and hallways so that one does not have to pass through one room to reach another. Partitions between classrooms are kept free of wires and pipes and are non-load bearing so that they may be moved.

Christian Herald's Church Building Consultant will be glad to preview preliminary outline plans and possibly offer suggestions for their revision.

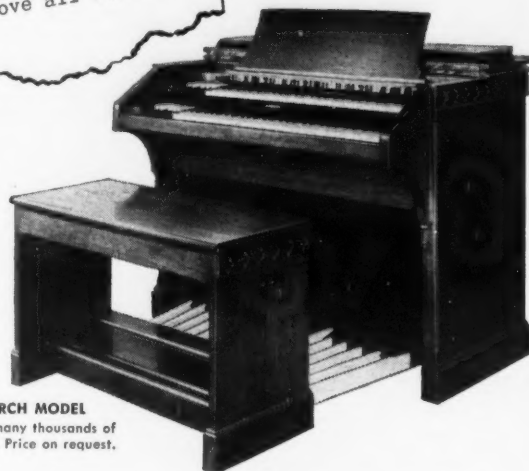
How Large a Site?

How large a site should be secured for a new church plant to accommodate an active membership of 500 people, with a sanctuary to seat—including the choir—325?

I receive a question similar to this almost every day in the week. I would prefer to have a description of all of the church sites available for purchase by your church, with a map of your town showing the location and measurements
(Continued on page 51)

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Architect: ARLAND A. DIRLAM, Boston, Mass.

UP IN Marblehead, Massachusetts, the good folks of the Clifton Lutheran Church will soon break ground for the arresting building pictured above. Of Romanesque inspiration, it is yet in contemporary style. The architect has carefully refrained from injecting any of the radical motifs currently employed in the so-called "modern" style, since a church building has a long life span and he considers it dangerous to permit a design to slip into any category that might be labeled "1951 model."

The simplification of style, square-headed openings and the elimination of elaborate details has resulted in a clean-cut mass, contemporary in expression, but traditionally correct.

The exterior will consist of rough-textured red brick with an occasional decorative tile to break up any possibility of a rigid and mechanical appearance. The shadow lines, shown in the above sketch, will be achieved by recessing the brick here and there one inch or more.

The pole on top of the tower will add to the vertical feeling of the tower without involving additional expense and avoiding excessive scale which would be required if the cross were employed. It will also serve as a marker

to help the townspeople locate the church. The cross was deliberately placed on the tower wall to add greater significance to the entrance door.

The plot is quite limited and although facing three streets, its inverted L pattern presented a challenge to site planning and determined in great measure the arrangement of building contour. Although the main entrance is centrally located and provides direct access to all other parts of the building, two other major entrances have been planned: a grade approach to the tower which permits direct access to the stairway leading to the fellowship hall and another grade entrance de-

termining approach to the administration area and Sunday-school wing.

The lot is comparatively level, but does slope slightly front to rear which permits natural fenestration in the fellowship hall and other semi-basement rooms.

The large window area in the chancel of the chapel adds a note of beauty for worshippers using the chapel for private meditation and prayer in that the window will afford a view of the landscaping—a natural background.

The narthex, with the church altar and chapel altar at opposite viewpoints, immediately strikes a note of reverence for worshippers. The chapel will be most useful not only for individual worship and meditation, but for weddings, funerals, and to serve as the assembly room for the intermediate and senior-high-school departments of the church school. It will also be useful for devotional meetings, special communion services, vesper services and the like. The nursery and kindergarten room opens on the garden.

"Unfortunately," comments Dr. E. M. Conover, CHRISTIAN HERALD's Church Building Consultant, "the limitations of the site apparently require that the fellowship hall be placed in the basement. This of course will mean

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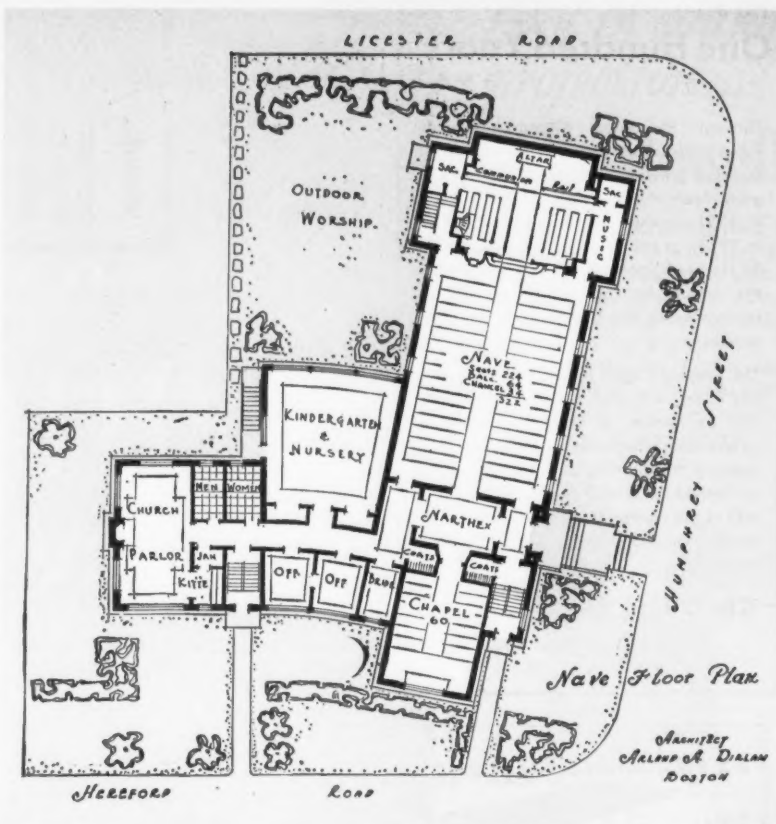
CHRISTIAN HERALD CHURCH
BUILDING BUREAU
27 EAST 39TH STREET, NEW YORK 16, N. Y.

that the height of the ceiling must be limited to 12 feet, whereas the minimum ceiling height of the fellowship hall for general recreation and assembly should be 14 feet. Then the stage platform would be sufficiently high to afford storage space beneath."

Skilfully oriented, the plans will provide a protected garden and playground space, and it is noted that the kitchen entrance, because of the slope of the lot, is at grade level, requiring but one step for entrance. The small dining room doing double service as a choir assembly and rehearsal room will be very useful.

Note especially that throughout the building there are classrooms of various sizes, and in no case must one pass through one room to reach a second room. This is highly important and, says Dr. Conover, should be printed in caps. Also, he continues, it is extremely important to know that the rooms, being of various sizes throughout the building, permit a flexibility of program and room assignment, so that no folding partitions of any kind are required. A heavy drape may be suspended from a track in the ceiling of the fellowship hall to divide it into two or more adult classrooms.

"The plan might be reconstructed," Dr. Conover declares, "to eliminate the storage space at the back of the platform, place windows in the rear wall of the platform, and equip with black-out curtains so the platform can be used as an adult classroom. The roof over the kitchen might do double duty as a roof garden and refreshments could

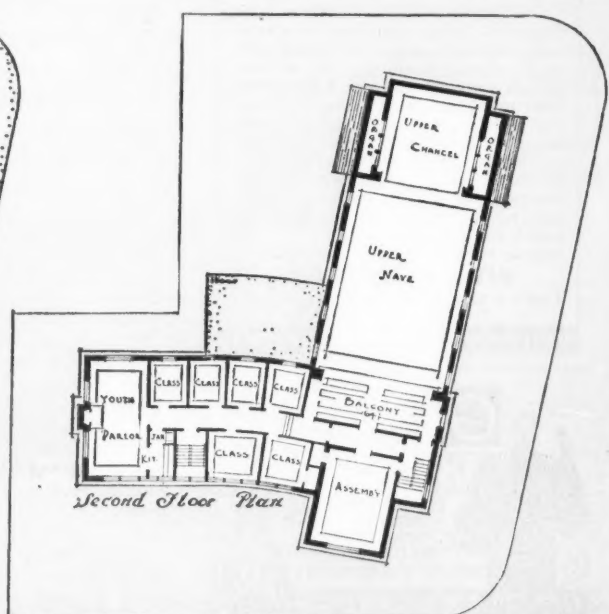


be served from the youth parlor kitchenette."

Until actual contract figures have been received, it is difficult to state the eventual cost of this structure.

However, based upon preliminary estimates received from local contractors, the architect feels that such a building could be realized for slightly less than \$200,000.

THE END



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Visual Aids for the CHURCH

Reviewed by MRS. JESSE M. BADER

¶ Unless otherwise specified, the following films are all 16mm, black and white, sound.

THE ROAD BACK (*Family Films*; 30 min.; rental, \$8). Two advertising men in a department store are fired when the owner's son takes charge. The men face the future with different attitudes, one with courage, the other with bitterness. One of them, hearing his little daughter retelling the Easter story she learned at Sunday school, is inspired to tell the true meaning of Easter in non-commercial advertisements. The story emphasizes that faith has a place in today's commercial world. Good for family-night groups.

AN ISLAND NATION (*United World*; 19 min.; rental, \$6). A documentary showing the daily life of a Japanese farm family. A narrator explains that Japan is an island and thus has certain special problems which its people must face. Recommended as background material on the people of Japan.

LORD OF ALL (produced for The King's College by Cavalcade Productions; color; 35 min.; rental, \$12; sale, \$265). A superior film, starring Colleen Townsend who deserted Hollywood for religious work. In the picture she battles for a boy's happiness by imbuing him with faith.

GOD OF CREATION (*Moody Bible Institute*; color; 37 min.; rental, \$20). By means of lapse-time photography, months are squeezed into minutes to portray amazing and beautiful wonders of God's world.

A CERTAIN NOBLEMAN (*Cathedral Films*; 24 min.; rental, \$6). The biblical account of the story, John 4:46-54, should be read before screening. The film is useful for instruction, worship and evangelism.

FISHERS OF MEN (*Religious Films*; 20 min.; rental, \$6). An excellent film that will help inspire commitment to Christ. It tells the story of Peter and Andrew and how Jesus affected their lives.

GOD'S WONDERS IN YOUR OWN BACKYARD (*Church-Craft Pictures*; color; 10 min.; rental, \$4). As a little girl and boy play in their backyard and discover a cautious worm, a wonderful

snail, a mysterious spider and a wriggling centipede, a narrator explains how God has created even these small creatures to help in their own way, the marvelous work of nature. Narration has been especially prepared for children.

THE GUIDING STAR (*Family Films*; 30 min.; rental, \$8, Dec. \$12). The story centers around an uncle in a family making preparations for Christmas. He shares the spirit of Christmas in his daily living throughout all the year. Good entertainment for family-night.

KENJI COMES HOME (*Protestant Film Commission*, 33 min.; rental, \$9). A film for discussion in youth and adult groups is not always easily found; this one is especially good. Kenji is a Japanese soldier who returns from the war to find his home destroyed and his family gone. He becomes interested in Christianity. Whether or not he will receive the guidance and help of the Christian church is left with the audience.

OPERATION MERCY (*Christian Rural Overseas Program*; 18 min.; apply to CROP for rental). The story of CROP, a cooperative endeavor for world relief. Especially useful for rural groups.

KING OF KINGS (*Cecil B. de Mille*; rental, \$20, during Lent, \$25). This religious drama was produced some years ago and has become almost a classic American passion play. It depicts the latter years of Jesus' life and makes the story of Jesus' life and teaching real and immediate.

A VOICE IN THE WILDERNESS (*Cathedral Films*, 30 min.; rental, \$8). John the Baptist begins his ministry in the wilderness. He revolts against the lawlessness of his day and searches for a new interpretation of the Word of God as he preaches his message of repentance. Jesus appears for baptism but the actual baptism is not seen. Highly recommended.

WINGS TO THE WORD (*Protestant Film Commission*; 27 min.; rental, \$8). The fourth in a series of foreign documentaries produced by PFC. The hero is a Latin-American missionary who uses a plane in his work. The story is based on actual experience.

THE STORY OF THE PRODIGAL SON (*Cathedral Films*; 22 min.; rental, \$6). The film begins with a scene show-



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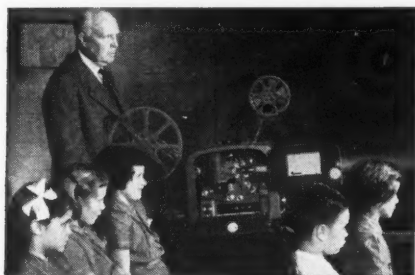
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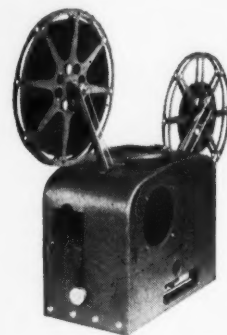
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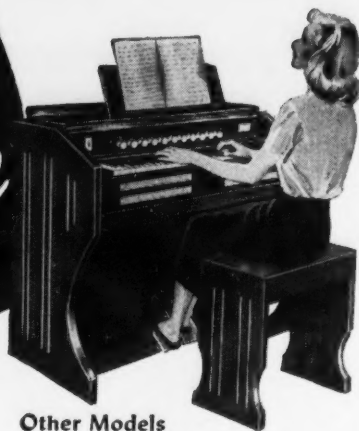
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ing Jesus telling the parable of the prodigal son. This story of human emotions is suitable for all ages.

THE UNFAITHFUL SERVANT (Cathedral Films; 20 min.; rental \$6). A story with a forceful lesson. This is a parable Jesus told about a servant who was trusted by his king. Hiram, the servant, borrowed money under false pretenses from the king. When Hiram was unable to repay and promised to make restitution, the king was merciful, but Hiram was unmerciful to his own creditors.

BOUNDARY LINES (International Film Foundation; 20 min.; rental, \$3). An unusual film made up of animated paintings, lines and symbols that show the effects of boundary lines of fear, possession, color and greed.

MAPS WE LIVE BY (Films of the Nations, Inc.; 20 min.; rental, \$3). Emphasizes the importance of maps for international understanding. The first maps in existence are shown, then the film explains how maps are used for various purposes, many of which are new to most of us.

THAT THEY MIGHT HAVE LIFE (Methodist Publishing House; 20 min.; rental, \$3). In this story of an American boy of immigrant parentage and the influences of a New York City church upon his life, denominationalism is not stressed and the picture is suitable for use by any age group.

SALT OF THE EARTH (Cathedral Films; 40 min.; rental, \$8). The theme is "Christian stewardship in the practice of the Christian religion." It is semi-documentary and deals with the social and religious life of coal miners.

FILMSTRIPS

LEADERSHIP EDUCATION AUDIO-VISUAL KIT (International Council of Religious Education; 9 filmstrips, B&W, records; one filmstrip in color, with script; ten utilization guides; one general guide; carrying case. Records available in either standard 78 rpm or microgroove 33 $\frac{1}{3}$ rpm—state which speed desired. Price, \$75). These filmstrips are most helpful in leadership education. *Leads to Leadership* is a black-and-white "sound" filmstrip telling how to solve leadership problems. *The Great Adventure* is designed to motivate a desire to teach in the church school. *No Two Alike* combines photography and cartoon drawings to emphasize the fact that no two persons are alike. *As The Twig Is Bent* uses drawings to illustrate the various stages in the growth of an individual from infancy to adulthood. *How Persons Learn* outlines what is meant by learning and how learning takes place.

Making the Most of Rooms and Equipment is a color filmstrip with a script designed to help workers know what environment is needed for good teaching and how to make the best use of present equipment. Suggestions are given for one- and two-room churches. *The Teacher Prepares* tells the story of a

church-school teacher. Specific ways of preparing to teach a lesson are given. *The Teacher Teaches* deals with four ways of teaching. *The Growing Teacher* is based on a true experience of a person who agrees to teach a class temporarily. She grows in her attitudes and abilities. *The Superintendent and His Task*—a group of Sunday-school superintendents talk over some of their problems.

SOME TO BE PASTORS (*United Christian Missionary Society; B&W; two 12" records, 78 rpm, with guide. Price, \$2.50*). A clergyman explains to a youth the work of a minister and his qualifications. Pictures are shown of great preachers. The many types of ministerial work are explained—preparation of sermons, administering a parish program, personal calling and counselling. At the conclusion of the discussion, the student is shown writing a letter to a friend telling him that he has decided to enter the ministry.

PALESTINE 3,000 YEARS AGO (*Young America Films; 44 single frames; B&W; manual. Price, \$3.50*). Pictures taken from the film "Samson and Delilah," by Cecil B. de Mille, illustrating the dress, marriage customs, dwellings, weaving, lamps, carts of the Israelite people, and the highly developed Philistine culture.

CHRISTIAN SYMBOLISM (*Society for Visual Education; 40 frames; B&W, script. Price, \$3*). Useful introduction to the origin, use and meaning of Christian symbols.

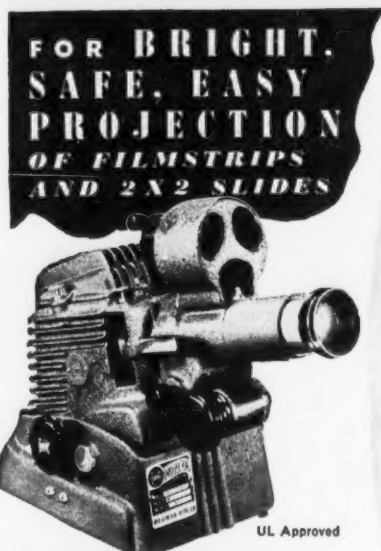
BIBLE STORIES (*Concordia Publishing House; color; 25 frames plus in each strip. Price \$5 each*). An outstanding new series of filmstrips in full color; biblically accurate, beautifully produced, appealingly presented. Extensive research has been done on costuming and settings. Easy-to-read legends are on each frame. The life of Christ is covered in such strips as *The Birth of Jesus*, *When Jesus Was Twelve*, ending with *The Resurrection*. Representative Old Testament strips are: *Creation*, *The Flood*, *Solomon*, *King of Israel*, *Joseph Sold into Egypt*.

BOY DATES GIRL (*Church Screen Production; B&W; script. Price, \$2.50*). Teen-age problems of when, how, and where to date and proper conduct on dates are dealt with in an interesting manner. Useful for guided discussion on these problems with groups of young people.

The following filmstrips were produced by Church-Craft Pictures:

WHY DO WE LIVE? (39 frames; B&W; study guide. Price, \$3). A powerful message that dramatizes the biblical basis for stewardship and explains what God expects in our management of the things He has given us.

TEN COMMANDMENTS (ten strips; B&W. Price, \$20). Impressive and inspiring, the 250 frames are illustrated in dignified cartoon style for popular appeal. Invaluable aid in teaching the



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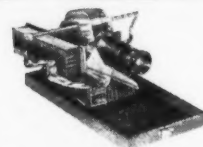
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POPULAR BIBLE STORIES (four strips; 40 frames each. Price, \$3 each). Interesting, highly effective teaching aids. Excellent small-budget investment. From the Old Testament: *Abraham's Faith, Daniel in the Lion's Den; N. T.: And Forbid Them Not, The Raising of Lazarus.*

The following filmstrip series were produced by the Society of Visual Education:

PROJECTED BIBLE SERIES—New Testament (twelve strips, color, manual. Price, boxed, \$72.50). A comprehensive biblical series especially selected to provide students of all ages with the most beloved stories from the New Testament. Original narrative in the King James version has been carefully followed. They can be projected in sequence, shown slowly for discussion purposes, moved forward or backward for study.

WORKS OF JOHN BUNYAN (Six strips, color. Price, boxed, \$37.50). Since 1678, millions all over the world have read and been inspired by "Pilgrim's Progress." It is considered one of the great final products of the Reformation. Bunyan's only background material was the King James version of the Bible from which he derived the force, grandeur and simplicity of his prose. The series is illustrated by L. A. Doust, contains captions and subtitles. They may be used from the junior-high level upward.

SLIDES

WHEN JESUS WAS A BOY (Visual Education Service; 29 slides; color; script. Price, \$11; rental, \$1.50. Also filmstrip, 61 frames, color, price, \$5). Small children will be instructed and informed about the boyhood of Jesus. Individual slides also could be used for worship service.

LEARNING FROM JESUS (Frank A. Lindhorst; 62 slides; color; reading script. Price, \$25). Highly recommended to demonstrate the use of good teaching procedures with primary children. The script contains questions for discussion by parent and leadership groups. Excellent for use in leadership training or to acquaint parents or church groups with the type of work carried on in the church school.

GOD GAVE ME EYES (Visual Education Service; 16 slides; color. Price, \$7; rental, \$1, plus postage). Based on the book of the same title. The benefits a small child receives from the senses which God has given him are shown through pictures of God's world in spring and summer. Recommended for kindergarten children.

BUILDING QUESTIONS

(Continued from page 43)

and a description of the contour of the surfaces of any sites available. In your case, secure two acres if at all possible, and six to ten acres would not be too much. Your building will be constructed of durable materials; the location will doubtless always be accessible from every direction of the residential areas of your town. The church building should be spread out so that you will not have at any part of the building more than two stories; basements should be avoided; the building should be protected by trees and shrubbery from wind, dust storms, and the noises from the town, as well as the noise vibration and gas fumes of traffic. Provision should be made for possible future additions within another hundred years. It will be very important in your town to provide parking space on ground that the church will own.

Then it will be splendid to provide for outdoor activities, for flower and garden plots to be used in the training of children, outdoor fireplace, etc. I am working with churches today that have as large an area as twenty acres and a great many with four to twelve acres. You may wish also to have space for the pastor's home.

Basement Fellowship Hall?

We are planning a new church building and several on our committee contend that the social hall should be in the basement, for the reason that a basement means a tremendous saving of cost for the amount of floor space provided, compared with providing the same area of space at ground level or above ground.

Under no circumstances should the fellowship hall be placed in a basement. You should have a minimum ceiling height of 14 ft. in a general purpose social hall. The stage should be about 3 ft. high. Then such a room, if placed below other rooms, would have to be spanned by heavy steel beams. It is better, therefore, to place a large room directly beneath the roof construction and of course it would be ideal to have such a room right at the ground level. If the social hall is placed in a basement, either you will have to excavate to a considerable depth, or else you will have to climb a high flight of steps to enter the floor above this hall.

If any rooms must be placed in a basement story, the excavation should never be more than 4 ft. below grade, and the space should be used for rooms with ceilings not more than 8 ft. or 9 ft. high—and never for children's rooms.

Now as to the possible saving incurred by having basement rooms: Recently several architects have agreed that they could provide the same area of space at ground level or above at no greater cost for construction. In other cases, it has been claimed that a saving of 15 or 20 percent of the cost of this floor space—not on the cost of the total building—would result from basement space. However, before deciding, be sure to have

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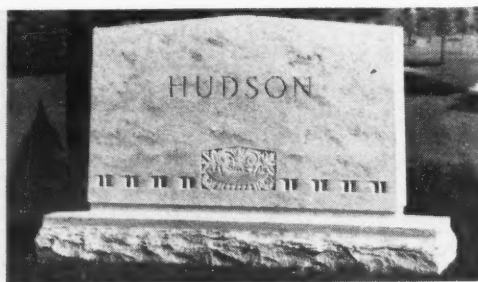
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your architect prepare outline plans and carefully estimate the cost of the two arrangements—floor space right at the ground level or above, and an equal area of floor space in the basement.

When considering the cost of the basement, remember the cost of excavation for the entire area, cost of damp-proofing the flooring, and the side walls, as well as possible extra cost of getting heat down to the floor where it is needed, and most importantly, a means for getting the poisonous heavy bad air away from the floor where it will settle in a basement room. Also, the cost of guarding against dampness within the basement, caused by condensation of warm air striking the walls and floor, must be considered, and the cost of stairways to reach the rooms above the basement.

After these costs have been computed carefully, then you may decide whether, after all, even if 20 percent of the cost of the room is saved, this is sufficient to warrant provision for church work of cellar rooms, except possibly for the heating equipment. We are speaking, of course, of buildings on level sites. A steeply sloping site may be treated very differently.

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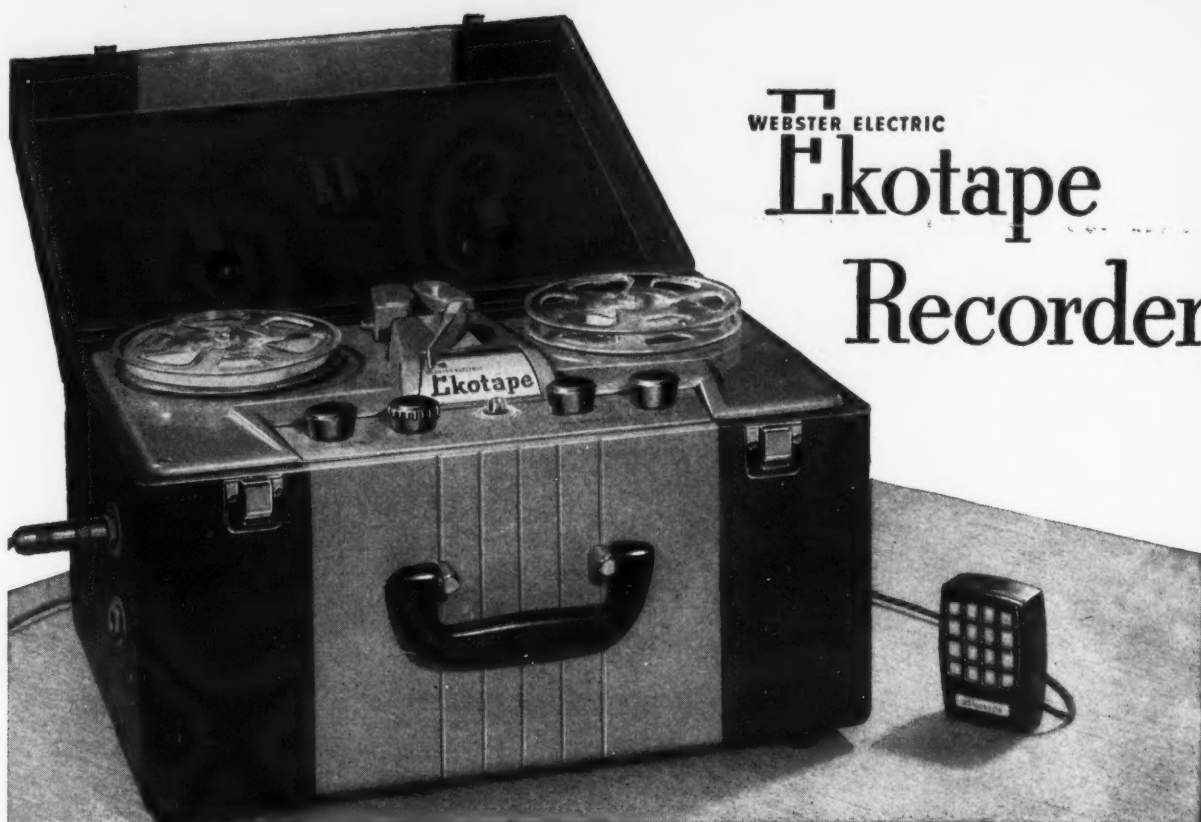
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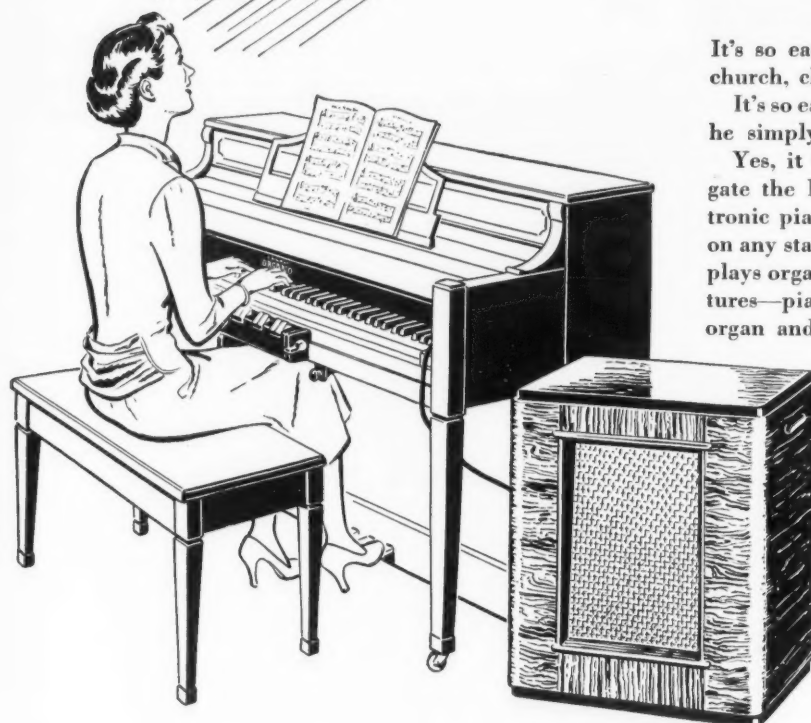
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THE CHILDREN'S PAGE

Edited by
**BETTY JUNG
FITZSIMMONS**



The Queen With The Awful Disposition

ONCE upon a time, in a faraway kingdom, there lived a queen. My, she was beautiful! Looking at her fairly took your breath away. But she had an awful disposition.

Temper tantrums—you never saw the like. Impolite—before anyone could say “boo” to her, she contradicted them. Stubborn—a keg of dynamite couldn’t change her mind. And vain—she spent her whole day looking into mirrors admiring herself.

To tell the truth, she wasn’t very happy, and in spite of her beauty, she couldn’t get a husband. After all, who’d marry anyone with such a temper?

One day the people heard strange

news. They came running to the palace grounds. There, looking upward to the palace, they spied the queen. She was going from one window to another, breaking them all to pieces.

“Why is she doing that?” one of the citizens asked.

“She’s breaking anything in which she can possibly see herself,” a palace guard explained. “She’s already shattered all the palace mirrors.”

“What!” exclaimed a man.

“But why?” demanded a woman.

“She’s always been so vain about her beauty!” everyone said at once.

This is what had happened:

The queen had set her heart on mar-

rying a prince from over the mountains. In fact, she even threatened him. If he didn’t marry her, she’d go to war and take over his country. But this prince was a very independent fellow. Also, he always spoke the truth, just as he saw it.

“I’m sorry,” he said to the queen, refusing her hand for the hundredth time. “I can’t marry you. You’re much too ugly for me.”

They say the queen was flabbergasted.

“Ugly!” she protested. “Why I’m beautiful. Very beautiful. There isn’t any doubt about it.”

The prince asked quietly: “What makes you so sure?”

“My mirror tells me,” answered the queen. By now she was infuriated. “I check up every day.”

“Mirrors, mirrors,” said the prince. “What do they prove? Stand here by the window where the light is. Look straight at me. You’ll see yourself reflected in my eyes.”

To this, the queen readily consented, for as we’ve said before, she was extremely fond of this particular prince.

The queen looked into the prince’s eyes for quite a while. Then she began to bite her nails. Next she tore her hair, and stamped her feet. Finally, she let out a scream.

“Why—why . . .” she cried, “reflected in your eyes, I’m ugly!”

“Everyone has eyes,” the prince said quietly, and leaving the queen, he galloped back over the mountain to his kingdom.—**RICHARD GERSON**

What Do YOU Think?

Sue’s Present

THERE was a little boy named Billy and a little girl named Sue, and she wanted a dolly.

She asked her daddy but he wouldn’t get her one. Her mamma didn’t get her one either.

She wanted to go out in the garden to pick carrots. Her daddy said, “No.”

He told her to go down to the stream and fish or else go to the fair.

She didn’t want to go down to the stream and fish and Billy didn’t either. So they went to the fair.

But that wasn’t much fun, so they came home. Upstairs Sue heard a little squeaky sound. “Oh, oh,” she said. “Mommy and

Daddy must have bought me a squeaky dolly.”

But it wasn’t a dolly. It was a real baby.

(This story was made up by 4½-year-old Tony Zule, and dictated to his mother, who sent it to us. Tony was born in Manila but is now living in St. Paul, Minnesota.)

* * *
Doris Baxendale, age 12, of Ackworth, Iowa, sent in this poem which expresses our thoughts very nicely at this time of year:

Sing, O, sing for it is Spring,
Flowers wake and robins sing.

* * *
We greatly appreciate all the prayers and poems and stories that you children have been sending in. Keep them coming, but be sure that you send us your age, for everyone is interested in that.

My Favorite PRAYER



Father, thank Thee for the light
Of another morning bright;
While I work and while I pray,
Keep me, Father, through this day.
This I ask and ask again
In Jesus’ name. Amen.

Judith Frary, age 9, Pulaski, N. Y.

✽

Be present at our table, Lord,
Be here and everywhere adored.
Thy creatures bless
And grant that we
May feast in Paradise with Thee. Amen.
Sylvia Parks, age 11, South Bend, Ind.



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WAKE UP, AMERICA!

(Continued from page 18)

to find that many men, active in public life, share this conviction.

One is Rear Admiral Richard E. Byrd, who recently said: "In the kind of world we live in today we cannot preserve our liberty and achieve peace by military mobilization alone. It is necessary to mobilize also the spiritual assets of freedom-loving people in order to achieve adequate power to halt the onward march of evil. This can best be done by living in accordance with the Christian principles."

Another is Charles E. Wilson, Director of Mobilization, who said: "When the world is torn by dissension among men, we Americans find new reasons for strengthening and reaffirming our faith in God. We must bear witness anew that we stand a united nation, mighty in the faith that is the very foundation of all that we are and all that we aspire to be."

Since the crime hearings in New York, we have received 15,000 letters in my office. *Time* magazine received 113,000 similar letters. Unless all signs fail, there is a great moral awakening on the way. This must not be allowed to diminish.

Rise up, Christian men and women of America, and create a great body of public opinion which will move to make this nation a nation wherein dwelleth righteousness!

We have so much in America of this world's goods, privileges and opportunities. We are the wealthiest nation ever known. We have vastly improved educational opportunities, more automobiles, more creative comforts than any nation. Great art museums and musical programs enrich our lives. But we need to hear again the words of Christ to the rich young ruler: "One thing thou lackest."

America's great lack today is a lack of Christian fortitudes and a sense of individual responsibility to our fellow men. Whether we realize it or not, we are truly our brother's keeper and therein lies our responsibility. Let us profit from the lessons to be gained through the study of the rise and fall of earlier nations.

Ancient Greece, with all her culture and all her sciences and all her military strength, passed into oblivion and her glory faded. The Roman Empire, with its great temples and legions, crumbled into ruins. The ancient nation of Babylon, with all its riches, pomp and circumstance, also fell. At the great Feast of Belshazzar, where were gathered together all the leaders of a nation which was steeped in lasciviousness and crime, there appeared suddenly on the walls the

words: "God hath numbered thy kingdom and finished it. Thou art weighed in the balance and found wanting." And that night was Belshazzar slain. And Darius, the Median took over.

History has a strange habit of repeating itself and Americans are not immune from reaping what we sow any more than the early nations centuries ago. Is America to be weighed in the balance and found wanting?

Read again with me that first Psalm of David's which chronicles the abyss between the righteous and the ungodly: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of waters, whose leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so, but are like the chaff which the wind driveth away. The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

LET each of us ask ourselves these questions, for in the last analysis we have a personal responsibility:

Am I doing the right thinking in my own heart—to make of myself the kind of man or woman Christ would be proud of?

Am I exerting an influence for good in my own household? Am I setting a good example for my children and instilling in them, every day, the basic principles of right living?

In my town or city, am I an aggressive power for good in my business, civic and social activities in the community?

Do I do my utmost to carry over my ideals of honor and integrity and decency into state affairs? Do I insist on fair play and justice and eternal vigilance in the election of clean and honest public officials?

If every man and woman in the nation could answer these questions affirmatively, the onward march of evil and corruption would be not only halted but destroyed. This beloved America of ours would be awakened to that spiritual faith that would make us worthy to lead the nations of the world to a glorious new day.

Let Christ be exalted in our lives, and we shall have done our part in helping America achieve her great destiny under God. "As He died to make men holy, let us live to make men free. Our God is marching on!"

Fall in, people of America!

NEWSIES CALL HIM "GOODY"

(Continued from page 20)

set as the starting date, and he waited.

That first Sunday only two boys came; it looked as though a lot of effort had been wasted. But the second Sunday they brought two other boys, brothers, with them. The third Sunday there were seven. Now there are 25 enrolled (representing a number of local churches), and they average 13 in attendance.

The average age of the boys is 14, but they range from 18, down to Sammy Easterly and Little Joe Tolbert, both of whom are 9. All the boys have active routes except Sammy and Little Joe who "help" their brothers.

The boys eat from 6:00 to 6:15 (consuming some four dozen doughnuts and 12 quarts of milk), and have their lesson from 6:15 to 6:45. Goodwin, an assistant cashier at the Herrin bank, has a way with the boys, making the lessons apply in down-to-earth fashion to their lives. By 6:30 they are fully alert, ready with a startling assortment of questions.

Goodwin isn't through with his Sunday activity at 7:00, when the last boy has rinsed his cup, replaced his chair, and scurried to work. At 9:30 he is back to act as associate superintendent of the intermediate department and to teach a class of 16-year-old boys in the regular Sunday school. His assistant with the newsboys, William Burke (employed in the general maintenance department of a nearby veterans' hospital), besides being an assistant teacher in the young people's department, is scoutmaster of the church-sponsored local scout troop. Both Burke and Goodwin have three-year-old sons and Burke also has a boy, 8.

The Herrin First Baptist Church is extremely active, having established and then released as independent two mission churches (also in Herrin) within the last eight years, and having just recently bought out a bakery which adjoined the church grounds, turning it into an educational building with a great number of modern classrooms and assembly rooms for young people.

But it is the newsboys' class—the class called together by alarm-clocks instead of a bell, the class bad weather can't daunt—that is attracting attention right now. Churches in other southern Illinois towns are writing in, calling, wanting to know the "secret." "There is no secret," Goodwin says. "Just interest, and work, and believing in the boys." Watching them, though, you know it's two-way: they believe in "Goody" too.

—ANNE WEST

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Daily Meditations

by Walter L. Moore

Friday, June 1

READ HABAKKUK 2:3

God's plans, like lilies pure and white, unfold.—MARY RILEY SMITH

A LITTLE BOY went with his grandfather into the woods to select a Christmas tree. When they returned the boy was crying, because neither the tree selected nor any of the others was beautiful enough. Finally he explained that he wanted one with lights on it. Later, when the tree was decorated and lighted, he was delighted with it. So we are often disappointed with what God provides for us, not waiting for the Creator of all loveliness to work out the beauty that He has designed for us.

Forgive our foolish impatience, Lord, and teach us to wait on Thee. Amen.

Saturday, June 2

READ ISAIAH 40:31

God takes a text, and preacheth patience.—GEORGE HERBERT

THE PROPHET said: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." It seems a diminishing sequence: first flying, then running, then walking. The next step would seem to be falling down. But in religious experience it is building to a climax. Waiting on the Lord results first in the lift of wings, then running to tasks. But the true climax is the patient, unfainting daily walk.

Give us, O God, the spiritual lift and enthusiasm that we need, and the greater gift of faithfulness every day. Amen.

Sunday, June 3

READ MATTHEW 7:21

PHILLIPS BROOKS told of a savage tribe to whom a sun dial was presented, that they might keep up with the time. Profoundly impressed and anxious to keep it sacred, they built a house to protect it, so that it would not be exposed to the elements. Unfortunately some of us so treasure the religion of Jesus Christ that we want

to confine it to some cloistered sanctuary, rather than to expose it to rigors of daily living.

We take Thee, O Christ, not only as a God to worship, but as Guide and Companion on the rough journey of life. Amen.

Monday, June 4

READ MATTHEW 5:5

ARRIVING in a city where he was to speak, and with only a brief time to reach the hall, Booker T. Washington found that the only available vehicle was an old hack with a white driver, who declined to drive for a Negro. The great educator unhesitatingly offered to serve as driver while the white man sat back as a passenger. Quickly they arrived, and Washington paid the fee and hurried to the platform to speak. Great spirits are not concerned about petty dignity.

Father, we pray that mankind may be freed from cruel and unfair prejudices, and that we may have a worthy part in eliminating them. Amen.

Tuesday, June 5

READ LUKE 6:26

Avoid popularity; it has many snares, and no real benefits.—WILLIAM PENN

THE DREAM of many an American girl is to have the homage and adulation that go with being chosen "Miss America." Most of us would agree that it is a rare bit of good fortune. However, an article published some time ago called attention to the unhappy results in the lives of most of those who have been so chosen. Jesus warned against seeking popularity. Great character and unusual popularity have not usually gone together. To be loved and appreciated by a few is better than to be admired by many.

Help us so to live this day, Master, that we shall have Thine approval, regardless of what others think of us.

Wednesday, June 6

READ JOHN 4:34

THE BUSIEST OF MEN, Jesus, counted work as a blessing, the very meat that sustained Him. Charles

Kingsley said: "Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance and self control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know."

We thank Thee, O God, for today's tasks, today's strength, and for people whom we may serve. Amen.

Thursday, June 7

READ LUKE 10:9

TRAVEL was very slow when Jesus walked the earth, and He could minister in only one place at a time. After His resurrection He moved swiftly from place to place. But today, throughout the world wherever His disciples do His works, the Kingdom has drawn near. Thousands of people have journeyed to see His reputed footprints where He ascended the Mount of Olives. But on the other side of Jerusalem are the true footprints of Jesus on earth—two hospitals ministering in His name.

Help us, Father, so to live this day that wherever we walk men may see there the footprints of Jesus. Amen.

Friday, June 8

READ MATTHEW 6:3, 4

A WOMAN of great wealth was persuaded to go reluctantly to visit a poor old woman who was in great need. With a feeling of revulsion at the conditions she saw, the immaculate visitor said, "I shall send the settlement worker today to see what she can do for you." The old woman proudly declared that she needed nothing and wanted no settlement worker to call. Just then a neighbor came in with food and other things which were gratefully accepted. Asked why the difference, the old woman said simply, "She's my neighbor."

Father, we pray for a sense of brotherhood with every fellow man, fawning not on the great nor condescending to the lowly. Amen.

Saturday, June 9

READ MARK 10:45

Help me to live for others that I may live like Thee.—CHARLES D. MEIGS

WHEN JESUS said, "The Son of Man also came not to be served, but to serve," it seemed absurd to those who heard Him. How could a humble servant be the great Son of Man? The world has not yet learned to serve unselfishly, but it has learned to pay tribute to those who do. The growing influence of Jesus may be seen in the extent to which humble, useful service is accented as the measure of true greatness.

Grateful for all who have interpreted greatness as loving service, we pray for grace to follow their example. Amen.

Sunday, June 10

READ PSALMS 139:5

Yet Christ is with me all the day.

—RICHARD LE GALLIENNE

THE SECRET of the power of the life of Phillips Brooks is beautifully portrayed in the statue of him just outside Trinity Church in Boston. The figure is life-size and strong in character. But in the shadows directly behind and above him stands the Christ, with his hand resting upon the shoulder of the minister.

We thank Thee, O Christ, for this Thy day, and pray that it may help us to reclaim the sense of Thy presence with us every day. Amen.

Monday, June 11

READ MARK 8:18

But O the rapture, early, late, of light to eyes that once were blind.

—EDWIN MCNEILL POTEAT

TO JESUS the truths that He taught were so crystal clear that only spiritual blindness could keep men from seeing them. Only He can give light to spiritually blind eyes. John Ruskin once said, "The greatest thing a human soul does in this world is to see. Hundreds of people can talk for one who can see. To see clearly is poetry, prophecy and religion all in one."

O Thou who art the light of the world, open our eyes to the things that are eternally true. Amen.

Tuesday, June 12

READ I KINGS 6:7

All are architects of fate, working in these walls of time.—LONGFELLOW

THE TEMPLE of Solomon was built of stones prepared beforehand, "so that there was neither hammer nor

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Here are two pictures that we have chosen from among hundreds in our files—European children who are undernourished, who lack clothing or even a place to live. For as little as \$8.00 a month—8 movies—8 pounds of candy—a couple of new neckties or even a blouse—YOU can buy a better life for one of these children. From our own country, never yet subjected to an enemy bomb, YOU can send not only freedom from actual want, but love and the heartlift of hope.



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ax nor any tool of iron heard in the house, while it was in building." Dr. Alexander MacLaren preached a sermon on this text, the subject being, "Building in Silence." So with silent decisions and unheralded acts our lives and our world are being built.

Help us today, Master, that the decisions we make and the acts we perform may help to build a better world. Amen.

Wednesday, June 13

READ ISAIAH 55:2

Fill up each hour with what will last.

—HORATIUS BONAR

A FATHER took his son to the carnival, and waited impatiently while the boy rode the merry-go-round until his last dime was gone. Then the old man said: "Well, you've spent all your money traveling. Where did you go?" The merry-go-round is a fitting symbol for the existence of too many of us. We are not concerned about where the journey of life is taking us, but only in spending the time pleasantly.

O Thou who hast shown us how to live life fully, enable us so to live today that we shall be set forward in our journey up to Thee. Amen.

Thursday, June 14

READ DEUTERONOMY 31:21

In the heart He implanteth a song.

—ANNIE B. RUSSELL

WHEN BJORNSON, the Norwegian poet, did something which displeased certain members of the parliament, they came to his house angrily, and broke some of the windows. Then they marched away, singing the Norwegian national anthem, "Yes, we love this land of ours." The poet began to laugh; he was the author of their song. The world crucified Jesus, but it will yet sing His song.

We would sing Thy song, O Christ, with our lips and our hearts, and honor Thee with our lives. Amen.

Friday, June 15

READ LUKE 11:9

K. C. INGRAM in his little book, "Winning Your Way With People," tells of a conversation in India in which a missionary told a government official that in thirty years he had led 5,000 people to become Christians. The official said that he had lived in India thirty years, and had never met a Christian. Asked about how he spent his time, he said that in addition to official duties he hunted big game. "I have killed hundreds of tigers," he declared. The



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missionary replied, "In my thirty years in India I have never seen a tiger." Each found only what he was looking for.

Give us eyes to see men responding to Thy love, O God, rather than only beasts in cruel struggle to survive. Amen.

Saturday, June 16

READ ACTS 1:8

Go about the world, tell everyone that you meet, there is a man on the cross.

—ELIZABETH CHENEY

JESUS SAID: "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Asked where "the uttermost part of the earth" is, a Sunday-school teacher replied: "It is the last place on earth where there is a person who does not know the good news about life in Christ Jesus. It might be in Tibet, and it might be in some poor shanty or some imposing mansion in your own home town."

Our Father who art in heaven, Thy kingdom come, Thy will be done on earth as it is in heaven. Amen.

Sunday, June 17

READ PSALMS 62:2

Then God is my security. Rejoice with me, O sing with me!

—TERTIUS VAN DYKE

A BOULDER out beyond Goat Island, on the very brink of Niagara Falls, has a little pocket of soil on top, in which grows a lovely flowering plant. All around are the roaring, mad waters, but the little plant dances in the breeze, secure as long as the great rock stands. So is the security of him whose life is anchored in God, though his world totter on the brink of the abyss.

In a world of storms and floods, we rejoice, O eternal God, that our security is in Thee. Amen.

Monday, June 18

READ LAMENTATIONS 3:23

The wonders of the earth are things which constantly occur.—ROY HELTON

THE POWER and trustworthiness of God are evident in the orderly operation of His universe, even more than in miracles. If we stand in awe of God who could cause the sun to stand still for Joshua, why not the more to worship Him who causes that sun to rise every morning at its exactly appointed time. The feeding of Earth's millions with daily bread is more marvelous than Heaven-sent manna. To quiet a sea with a word is

wonderful, but it only revealed Him who controls the winds of all the world.

We thank Thee, Creator and Sustainer of all things, for the daily miracles that speak to us of Thy greatness. Amen.

Tuesday, June 19

READ I CORINTHIANS 3:11

So shall Thy people honor yet the sure foundation Thou hast set.

—EDWARD A. CHURCH

ONE STONE in the lower part of beautiful Harkness Tower at Yale University is different from all the others that are seen. It was cut from the bedrock on which the tower stands, and presents visible evidence of the invisible foundation. When a life is built upon the foundation of the unseen Christ, there will be visible outcroppings of His character that are recognizable.

Eternal Rock of Ages, help us to build our lives on Thee. Be Thou foundation and substance of them. Amen.

Wednesday, June 20

READ JEREMIAH 33:3

Then rising and refreshed we leave Thy throne, and follow on to know as we are known.—ANONYMOUS.

ALWAYS GOD answers the man who calls to Him, though He may not grant his petition. He will show him great and wonderful things that he doesn't even know to ask for. A British Christian said: "Time and again in London under fire I prayed to God to stop the bombs coming down. God never did that, but as He gave Jesus power to see the crucifixion through without giving way, so He has given to me and thousands of others the power to see our situation through without giving way."

We come to Thee in prayer, O God, not as giving Thee orders, but as waiting to know Thy will for us. Amen.

Thursday, June 21

READ II KINGS 5:11

NAAMAN, the Syrian captain, came to Elisha with a prayer for healing and a mental picture of just how his prayer could be answered. Instead of the deference and incantations he expected, he received brusque instructions to go and wash in Jordan. He became angry and rebelled. We, too, feel that we need to tell God how to answer our prayers, and are impatient when He does the job differently. (Continued on next page)

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*We pray, Physician of our souls,
that Thou wilt heal the ills Thou
seest in us, and administer the treat-
ment Thou seest that we need. Amen.*

Friday, June 22

READ EXODUS 3:7

WHEN GOD appeared to Moses He had heard the cry of His people, and was answering their prayer, but it took time. Henry Ward Beecher said: "If my child asks me for a tuberose, though I plant a bulb immediately, and comply with his request at the earliest possible moment, months necessarily elapse before he gets the flower. So our prayers are not answered at once, not because God would tantalize us, but because the things for which we ask are often so large and require such a development, that there is of necessity a space between the asking and the getting."

*Father, we thank Thee for the answers
Thou art working out to our
prayers, though we see not yet what
they are. Amen.*

Saturday, June 23

READ REVELATION 7:14

*Defeat may serve as well as victory to
shake the soul and let the glory out.*

—EDWIN MARKHAM

OVERCOME BY GRIEF, a man asked his minister, "What does God have against me that I should have such trouble?" The pastor read to him slowly Revelation 7:13 to 17. In this vision those in heaven with the whitest robes and the closest fellowship with the Lamb are they who have come out of great tribulation. Paul longed to know Christ in the fellowship of His sufferings. The very finest gold of Christian character has to be refined in the crucible of suffering.

*Grant, O God, that the fires of
suffering through which we pass may
serve to refine and purify our souls.
Amen.*

Sunday, June 24

READ HEBREWS 13:14

BARON ROTHSCHILD left one corner of the foundation of his house unfinished, that he might be reminded that "here we have no continuing city, but we seek one to come." Emperor Akbar built a mosque in Hindustan seeking to incorporate in one the good of all religions. On the gate he placed this inscription: "Jesus, upon whom be peace, has said, 'The world is only a bridge. You may pass over it, but do not build your dwellings upon it.'" No such words are in the gospel rec-

ords, but they are true to His teachings.

*Eternal God, We thank Thee for
the hope of immortality and for the
privilege of building immortal qual-
ities into our lives on earth. Amen.*

Monday, June 25

READ EXODUS 32:24

*'Tis the set of a soul that decides its goal
and not the calm or the strife.*

—ELLA WHEELER WILCOX

CONFRONTED by his angry brother, Aaron lamely pleaded: "They gave it (the gold) me: then I cast it into the fire, and there came out this calf." It was just his luck. But it happened because Aaron had made the mould. How often we lament the shape of the things that come out in our lives, when we ourselves have made the mould that determines the form in which they come out.

*Our Father who art in heaven, lead
us not into temptation, but deliver
us from evil. Amen.*

Tuesday, June 26

READ PROVERBS 13:20

*If you always live with those who are
lame, you will learn to limp.*

—LATIN PROVERB

TWO BOYS were reared in very similar homes on the same street in Chicago. One became the friend of a police officer, and became interested in law enforcement. The other idolized a tough character in the neighborhood, and became a member of his gang. The first is recognized today as an incorruptible defender of law and order. The other died the victim of gang warfare. The difference appeared when they chose their associates. St. Clement of Rome said, "A companion is but another self; wherefore it is an argument that a man is wicked if he keep company with the wicked."

*Help us, Lord, to be the kind of
friends who will make it easier for
our fellows to live nobly. Amen.*

Wednesday, June 27

READ PSALMS 118:24

ON THE MORNING of the execution of James Guthrie, the Covenanted minister of Stirling, his faithful servant, James Cowie, awoke with a start to remember that it was the last day he would be with his dear master. His sobs roused Guthrie, who called to him, "Come, come, no more of this." Pointing to the beautiful sunlight shining through the window, he added: "This is the day God made. Let us rejoice and be glad in it."

We give Thee thanks, Author of life, for this day and the privilege it brings of glorifying Thee in all things. Amen.

Thursday, June 28

READ LUKE 1:66

JAMES A. GARFIELD is said to have been rejected by a Midwest farmer as a suitor for his daughter, because he was a farm laborer, and presumably had no future. He became President of the United States. When John the Baptist was born, the wondering neighbors exclaimed, "What manner of child shall this be?" The life of every child holds undreamed possibilities, and we are all in the childhood of eternal life.

Teach us, Father, to see in every fellow man the latent likeness of Thy Holy Son. Amen.

Friday, June 29

READ GENESIS 32:31

He alone is great who by a life heroic conquers fate.

—SARAH KNOWLES BOLTON

LIMPING JACOB was a better man than ever was Jacob whole. One major industrial study showed that the handicapped suffer fewer serious accidents and build up better production records than do those without physical impairments. Naturally it dealt only with those who had courage to strive to overcome their handicaps. Such people find that handicaps become assets, because of the mental and spiritual qualities derived from them. So the child of God finds that everything that happens to him can be used for his spiritual development.

Our loving and stern Father, we thank Thee for every scar that life has left on us that has made us wiser and better. Amen.

Saturday, June 30

READ MATTHEW 8:2, 3

IT IS EASIER to believe in the power of God than to believe in His love. The leper who met Jesus at the foot of the mountain had faith: "Thou canst make me clean." But he also had a doubt: "If thou wilt." The revelation of God in Christ is not given to show us how strong He is, but how much He cares for His needy creatures. To believe in the Father whom Jesus revealed is to believe that His great power is moved by a compassionate heart.

Lord, we trust ourselves to Thee, knowing that Thou art able to keep us, and that all Thy purposes are in love. Amen.

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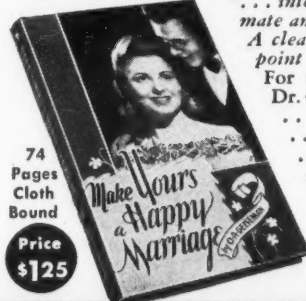
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A KING'S STORY—*The Memoirs of the Duke of Windsor* (Putnam, 435 pp., \$4.50).

This volume is the autobiography of the king who gave up his kingdom for a woman. In many things the king was considerably less than kingly, but often he was every inch a king. While I am convinced that the British Commonwealth is vastly better off with the present monarch than she would have been with the author of these memoirs, there is poignancy in the question: "What could not this man have done that he willed to do?" By any test the Duke of Windsor is a fabulous personality and this is his absorbing story. Also it is a faithful record of an American girl who loved and was loved by a king and who almost became a queen.

COMMUNISM, DEMOCRACY, AND CATHOLIC POWER, by Paul Blanchard (Beacon, \$3.50).

Paul Blanchard has done it again, and definitely he has done something more. Certainly every Protestant clergyman and educator should read this provocative volume, but every other Protestant should read it, too, and I believe that every citizen, whatever his faith, political party, racial background or color, should become familiar with the widely gathered material between these backs. The author makes clear the fact that there is a difference between dictatorships and that there are both degrees and distinguishing characteristics in totalitarian ideologies. He would prefer Catholic power to Communism, but he chooses democracy first and always. I do not believe that reasonably this volume can be indicted as the work of a bigot, unless, of course, to enter here even as an honest critic is bigotry. Particularly incisive is the treatment of the Spellman-Roosevelt episode.

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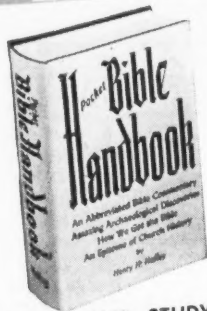
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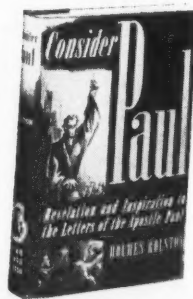
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HUMAN FERTILITY, by Robert C. Cook (Sloane, 380 pp., \$4.50).

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WHAT THE JEWS BELIEVE, by Rabbi Philip I. Bernstein (Farrar, Straus & Young, 100 pp., \$1.25).

This distinguished little volume is the expansion of the author's amazingly popular article which appeared in *Life*. One St. Louis manufacturer, a Christian, ordered a thousand copies of that issue of *Life* to distribute among his friends. The author is a distinguished scholar, an equally great humanitarian and a down-to-the-grass-roots religious statesman. The illustrations are a significant contribution. All who have a common heritage in the Judao-Christian faith should enter here. That, of course, means all Catholics, Jews and Protestants.

PEACE CAN BE WON, by Paul G. Hoffman (Doubleday, 188 pp., \$2.50).

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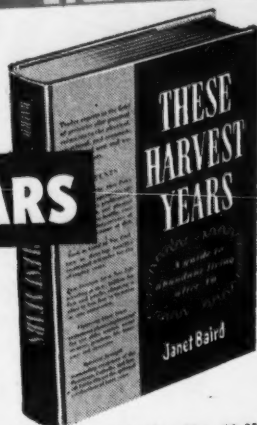
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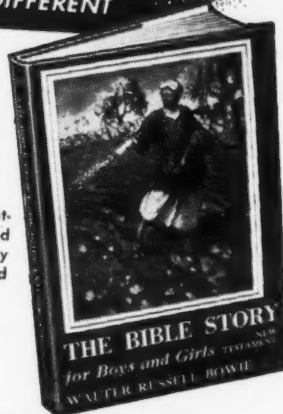
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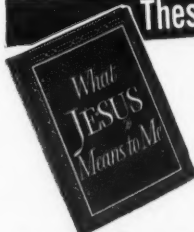
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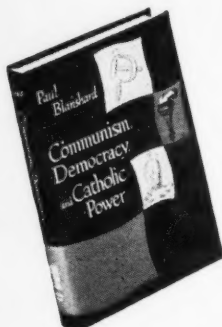
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States. There are over-statements, too many of them, but the weight of evidence is with the author who is a crusader for a worthy cause.

WAR IN KOREA, by Marguerite Higgins
(Doubleday, 223 pp., \$2.75).

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SINK 'EM ALL, by Charles A. Lockwood (Dutton, 416 pp., \$5).

One of the best World War II books that has come to my desk. It tells the story, never before told, of the most mysterious of all our naval operations. There is drama beyond words to describe and the tortured psychological reactions beggar description. The particular incidents are factually presented but with something added that makes them live like a running fire. Perhaps our submarine warfare in the Pacific saved the nation from defeat.

LOUIS BRAILLE, by J. Alvin Kugelmass (Messner, 160 pp., \$2.75).

The biography of the man who, though blind himself, opened windows for the blind, should be required reading for every social worker, and indeed for everyone who is either physically handicapped or interested in those who are. Here is a book easy to read, kindly to the eye, that is an inspiring story of conflict and conquest. Louis Braille died in his tiny room alone. Paris newspapers carried perhaps a paragraph. And it was not until two years after his death that official recognition came. But you will find it all on these pages, which is biography written like romance.

SON, THOU ART EVER WITH ME, by Malcolm W. Bayley (Dunne Press, Louisville, Ky., 64 pp., \$1.50).

The lovely and deeply moving story of a son who gave his life to his country for freedom and peace. Here is a characteristic sentence from one of Ensign William Bayley's letters home: "Tell Mother to stop worrying that I am lost because I'm not. I'll always be with you . . . at your side. Depend on that. Tell her 'no more tears.'" And the mother concludes the volume with, "Son, thou art ever with me."

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THEY BRING HEALING CHEER TO VETERANS

(Continued from page 28)

dents of three major radio networks.

Conferences held with high officials of the Chief Chaplain's Office, the War Department and the Veterans Administration in Washington brought to light several matters of importance and seriousness. Speaking broadly, the two morale-builders of the recent war effort, i. e. the U.S.O. and the Church, fell short of desired results. Some of the U.S.O. entertainment got slightly out of hand and descended to a lower level than was desirable.

As for the Church, it did not reach as high a percentage as had been hoped for. Parental example and home-training had given countless boys and girls in uniform the idea that they had outgrown God and the Church. Consequently, many did not turn in this direction for aid even though the need became great. Again, too many chaplains were unable to cope with this highly demanding situation; while the entertainment groups usually played to packed houses, the chaplains too often spoke to empty benches.

But now the war was over. Modern medical practice had saved countless numbers of seriously wounded who in previous years would have perished on the field of battle. So a great army of crippled boys and girls remained to be cared for. Uncle Sam would continue to provide, of course, the best in hospitalization and medical care, but loneliness, frustration, despair—all the hurts of the heart—are not reached by medication. These call for love, kindness, gratitude and unfailing Christian thoughtfulness—all far beyond the realm of gov-

ernmental red tape. So was born Veterans Hospital Programs, the Protestant organization dedicated to remembering and serving our hospitalized veterans—regardless of race or creed—in every possible Christian way.

The question now was how best to accomplish this. It was known that within the Church there are many excellent professional entertainers who might be glad to entertain and to speak for their God and their Church, if and when the opportunity presented. Well, why not give them this opportunity?

A radio committee was formed, consisting of some of our best known radio and television personalities—all with a Christian testimony to give.

When the first unit was sent out it was booked and advertised in the hospitals as entertainment, no mention being made of Church sponsorship. This continues to prove highly successful. However, after approximately 45 minutes of entertainment, including audience participation and the presentation of the radios and such prizes and gifts as are available, the group is informed that the entire presentation is a gift of the Protestant churches in America. At this time a hush usually falls over the audience, quickly followed by vigorous applause. At one of the very first hospital appearances an entire audience of some 1200 hospitalized boys and girls rose and broke into standing applause.

What about the sermon? There is none. However, a brief but pointed spiritual message is given by the leader of the unit, reminding everyone that all healing comes from above; that there is a Power far greater than any of us to whom we can always turn and receive physical, mental and spiritual aid in time of trouble. They are urged to attend the church of their choice, whatever it may be, and to remember that God loves them, we love them, and that all over our country thousands of church people are remembering them in prayer daily. The post chaplain is usually presented.

The therapeutic value of these programs is constantly demonstrated; so much so that in some hospitals the entertainment is referred to as "a treatment." We were in a mental hospital recently where there were over four hundred girls—mostly nurses who had gone through more than their share, and whose minds gave way. One attractive girl—we'll call her Mary—had been strapped to a chair much of the time for almost



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two years because of her violent condition. A few weeks before our arrival the doctor had severed a small nerve in her brain—the operation called a "lobotomy." It was successful, but Mary had to begin life all over again almost like a child. One of the nurses who had shown her special attention urged Mary to come to the stage as a participant in our program. Mary was the daughter of a minister and before going into service had sung considerably. However, she had not done anything on her own initiative since the operation. As she came on the stage she was filled with bewilderment. She couldn't, it seemed, even make her own selection of song—so a song was suggested. She began somewhat uncertainly but gradually gained confidence. Soon her beautiful soprano voice filled the auditorium. The audience was thrilled. Before the song was finished her nurse rose and almost ran from the auditorium. Once outside she cried as if her heart would break, for joy and pride because her Mary was again standing erect at the threshold of life.

Then there was the young man, barely in his twenties, who simply refused to move, except under the compulsion of an attendant. As we sang he stood erect, staring at the wall as he had been doing for many months. Then following the message, the radios were awarded. By chance this boy was a winner. As his name was called he took two steps forward, then stopped short, unable to go farther. But he had taken two steps! Later the doctor attending this boy said, "Those two steps may not mean a thing to you as laymen, but to us it means that a second response is an early probability. It is the first step toward sending him back home to loved ones and friends as a well man."

Wheelchair and stretcher cases, "termination" wards, tubercular and amputation cases also present their share of dramatic proof of the healing power of these programs. There is often a tendency among strong men to conceal emotional and spiritual comfort—but it is there just the same.

To further acquaint the public with the broad scope and beneficial results of this great work, the National Broadcasting Company last year donated a half hour of coast-to-coast network time for a program called "We Remember." Each Sunday morning (9:30-10:00 E.S.T.) "We Remember" features a guest speaker and a soloist, plus a regular choir hand-picked from Fred Waring's famous singers. I act as host and emcee. Guest participants are



Don McNeill autographs cartoon of one of the many gift radios.

nationally prominent personalities eager to contribute to Protestant activities. Speakers bring a brief personal testimony in behalf of the Church and its work; among past participants are Virginia Mayo, Ted Malone, Homer Rodeheaver, and Dr. Robert G. Lee, with Jane Pickens, Capt. Eddie Rickenbacker and Lowell Thomas scheduled for future appearances. The roster of singers includes Connie Boswell, Thomas L. Thomas and Jack Berch; other top-flight artists such as Rise Stevens, Patrice Munsel, James Melton, Robert Merrill and Lanny Ross will appear in the near future.

"Who pays for all this?" Each unit has to be at least partially self-sustaining. In between hospital visits, units put on programs in leading churches. Here they give a sample of the type of entertainment being presented to veterans, and tell of the work. A free-will envelope offering is taken. Those interested are also put on a mailing list to receive information about various activities. A "We Remember" Club is composed of radio listeners who wish to contribute. Already consisting of thousands of members, of all creeds and denominations, this club supports the work of Veterans Hospital Programs financially, by prayer, or in any way possible. If you are interested in joining, address "We Remember," Box 568, Charleston, West Virginia.

What are the total net results of Veterans Hospital Programs over the past five years? Dozens of letters from officials of veterans hospitals as well as from grateful patients attest to the practical worthwhile results. The head of one Florida veterans hospital informed us that following our first appearance there he noticed there were fewer calls for morphine during the night. A psychiatrist in another stated that after many years' experience he had concluded that a funda-

mental factor in most hospitalized mental cases is an inadequate religious background or a lack of faith.

Now a far broader field has opened up. Recalling recent shortcomings the War Department has expressed a deep interest in our Protestant "entertainment with a religious purpose." Entertainment Service Associates has been organized, in connection with Veterans Hospital Programs, to serve the hundreds of thousands of our boys and girls now assembling in the many newly activated service camps throughout the country. It has been determined that entertainment in itself is not enough, and any thinking father or mother with a son or daughter in service can tell you why.

Many churchmen have expressed their conviction that a practical

I Am Not Old

I am not old, though folks may say
That I am aging every day.
Though I am weak at times, I know
That in my weakness I can go
To Christ, who strengthens me, and so
I am not old.

I am not old, though sight grows dim,
I still can feel the hand of Him
Who leads me o'er the darkened way,
Still guiding that I might not stray;
And so I still can safely say
I am not old.

I am not old, though up in years,
Life's twilight holds for me no fears
Because I know my destiny,
And that my Savior waits for me
To renew youth, and so you see
I am not old.

I am not old, though this old shell
Of mortal clay in which I dwell
Shall fall when trials of earth are o'er,
Yet I, within, shall upward soar
And go on living evermore!
I am not old.

—Donald Laverne Walker

movement like this by the Protestant churches has been long overdue. The present world struggle is a fight to the finish between the church and the unchurched. Now, as never before, Protestants must present a solid front.

Veterans Hospital Programs and Entertainment Service Associates have made a splendid beginning in functioning Christianity. Through them Protestant churches have assumed new stature and vitality in the eyes of countless service men and women. And not only in the eyes of the faithful who may have begun to wonder and to weaken, but in the hearts of many of the cynical and hardbitten, in whom a good seed has found a harboring place. THE END.

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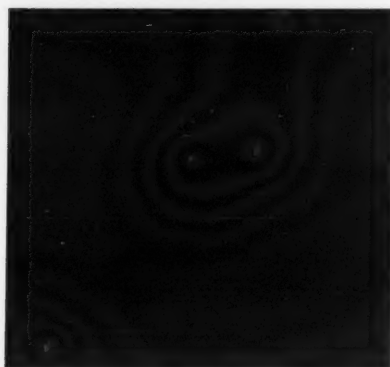
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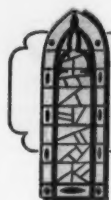
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By Amos John Traver

• Sunday, June 3

REBUILDING A HOMELAND

EZRA 1:2, 3; 6:14-16; NEHEMIAH 4:6; 8:1-3; ISAIAH 40:31

GOD'S chosen people had made a sorry mess of their divine inheritance. They were prodigal sons of their Father-God. Wilful, disobedient and ungrateful, they had gone to "a far country" as captives. Those from Israel were never to return but were to remain "lost tribes" to this day. Those from Judah were exiles in Babylon. There some of them "came to themselves" and hoped and prayed for the day when they could return.

The latter part of the Book of Isaiah, chapters 40-66, records prophecies that were given to encourage them. The God of Israel had not forgotten His people. To free them He would use Cyrus, the rising king of Persia. Cyrus was tolerant of all religions and allowed captive nations a large measure of self-government. The 45th chapter of Isaiah names Cyrus as anointed to rule Babylon and the world. Reference is clearly made to him in other passages of the prophecy. When at last he conquered Babylon he encouraged captives to return to their homelands. Particularly he invited the Hebrews to return to Jerusalem and rebuild their temple.

There were three expeditions back to Jerusalem. The first of the larger expeditions was led by Zerubbabel, a Jewish prince, and Joshua, a priest. Cyrus sent back with them much of the loot that had been taken from the temple seventy years before.

For twenty years the rebuilding of the temple was delayed. Too many of the returning exiles were more interested in "getting along" than in worshiping God. Some inter-married with heathens and adopted heathen ways of living.

Ezra, a scribe, a devoted student of the laws of Moses, led the second expedition, half a century after the temple had been restored. Ezra would make no compromise where the law was in question. He broke up families where inter-marriage with heathens had been practiced and interpreted the law much as did the Pharisees of Jesus' day. His

reforms were not very successful. It required the third expedition and the coming of Nehemiah to make Ezra's reforms more permanent.

Nehemiah was a layman, a member of the royal household, personal servant of Artaxerxes now on the throne of Persia. On his arrival in Jerusalem, thirteen years after Ezra had returned, he saw immediately the need of defense. So his first task was to rebuild the walls. In spite of a lack of enthusiasm on the part of many of the Hebrews and the smart diplomacy of his enemies, the walls were built. Then the reforms of Ezra were really possible. The Book of the Law was read by Ezra to the people. The Sabbath was again kept free from defilement, and temple worship was regularly established.

Nehemiah and Ezra organized a religious state. Nation and state were practically one. They organized the first Bible school in history. From that day the Hebrews had their Scriptures much as we have them today. Their Scriptures proved to be even stronger defense than the walls they had built. Never again were God's people to turn to idol worship. The hard lessons of their captivity and the hard discipline of their leaders combined to work permanent reform. But there were other lessons, learned in Babylon, that were not good. They had tasted luxury, had learned the arts of trade and accepted standards of success from heathen people.

The nation lived for about 400 years, only briefly free and independent. When Christ came He would face the combination of narrow legalism and the love of money and power that were at work in the day of Ezra and Nehemiah. But God had preserved His people and they knew Him and worshiped Him. So was Israel prepared for her Messiah.

Questions:

Read Psalm 137. Here we have a picture of the spirit of the Hebrew exiles. Do you know any displaced persons from devastated homelands? Many have been brought to America. Do you think they would find this Psalm expressive of their feelings?

If God used Cyrus, is He still using godless nations to work out His purposes? Is there any good reason for

panic in the present world situation if we trust God? Ezra established worship and Nehemiah built walls. What does this suggest as to our national security?

• Sunday, June 10

THE MISSION OF JESUS

LUKE 4:14-22; 19:10; MARK 10:45; JOHN 3:16

GREAT excitement gripped the little Galilean town of Nazareth. Everyone knew Joseph, the carpenter, his wife Mary, and their son, Jesus. They had watched Him grow into manhood among them. He had been a quiet, thoughtful, trustworthy lad, obedient to His parents and popular with all the townfolks. They had approved of His industry as He helped Joseph in the shop. Later, on Joseph's death, it is probable that He took over the business. In many a home there were benches or tables built by His hands. Oxen pulled their loads with yokes so carefully made by Him that they were easy on the shoulders and made the loads seem light. Yes, all Nazareth knew Jesus. He was one of their very own young men.

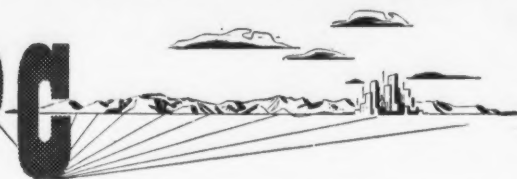
News had come of His exploits since he left Nazareth to become a wandering teacher. He had won attention among leaders of their nation in Jerusalem. The common people had made Him their hero. There were reports, hard to believe, of wonderful miracles He had performed. Some of these great works had been done in nearby Galilean towns. Now Jesus had come back to His home town. It was the Sabbath and they crowded into the synagogue knowing Jesus would be there. They approved when the leader of the synagogue called on Jesus to read from their scriptures and speak to them.

Isaiah 61:1, 2 was His selected reading. It was a passage of hope first written to encourage their forefathers, then captives in Babylon. Isaiah spoke of an Anointed One who would come to free God's chosen people. This Deliverer would bring good news to the poor in material and spiritual goods. He would free them from captivity, give sight to the blind and grant opportunity to the oppressed. Jesus knew, and those who heard Him knew, that Isaiah spoke not only for the Babylonian captives, but for coming generations. A Messiah was promised. Already some had begun to wonder whether Jesus might not be that long promised Deliverer.

How the hearts of those worshipers must have throbbed as Jesus rolled out the scroll and declared, "Today

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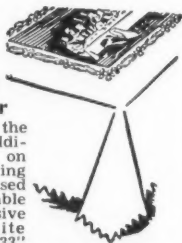
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this scripture has been fulfilled in your hearing." Yet this was Mary's son, a good boy, but surely no revolutionary leader to free Israel from Rome and establish an empire like that of David and Solomon. Still they listened hopefully. Then Jesus dashed their hopes. He began to speak of His mission as though it reached out to Gentiles. From their own history He pointed to the ministry of their God to those who were not children of Abraham. No, they would have no Messiah who was not a 100 percent Israelite. He would not even perform a miracle for them as a sign of His Messiahship. So the congregation became a mob and rushed Him out of their synagogue with murder in their hearts. Jesus slipped away from the mob and Nazareth lost her opportunity.

As we look back through the centuries to that Nazareth scene it becomes clear that Jesus did more than challenge His neighbors to accept Him as Messiah. He declared His mission as that toward which the prophets had looked forward. What a claim He was making! The whole history of the Jews, beginning with the covenant of God with Abraham, had come to its climax in Him. No other great religious leader has ever centered everything in himself. Jesus not only taught the truth; He was the truth. Wherever Christian teachers have sought to set aside the person of Christ, the Son of God, and substitute the great good teacher who told men how they ought to live, they have left out the heart of Christianity. Remember all the verses in the Gospels where Jesus said "I am." His message is first of all Himself.

His mission is world wide. "God so loved the world." To cut that down to the size of any one race or class or nation is to deny all that Jesus came to do. The mission of Christ is to free men from the captivity of pride of birth or position. He suffers in a divided world. Brotherhood among men and peace among the nations are the ideals of His Kingdom. The one way in which to create "one world" is to evangelize the world. If all men would accept Him as their Lord and God they would be drawn together in a world community of worship.

Questions:

How well do you know the life of Christ? Beginning at His birth could you tell the story to the day of His ascension? One good outline of His life may be found in the index of a "Harmony of the Gospels." "Pocket Bible Handbook," by Henry H. Halley also carries a trustworthy outline. There are many other books that outline Jesus' life. Ask your pastor for suggestions.

• Sunday, June 17

SPREADING THE GOSPEL

ACTS 1:8; 4:5-12; 28:15, 16, 30, 31

THE Gospel is good news, good news of an Event that took place centuries ago in a certain place. So important was this Event that we divide time by it. The birth, life, death, resurrection and ascension of Jesus Christ are the good news. Our faith is built on an historical fact. Sometimes we forget that by its very nature the Gospel includes proclamation, witness. Unless the story of Jesus and His love is told, it remains buried in the soil of the Holy Land. We know our Saviour because there is an unbroken chain of witness from His day to ours. In God's plan for the sending of His Son to our world, witness was included.

From the birth of the church on Pentecost to the present, witnessing has been within the main stream of its life. It is not something added to the Gospel. It is God's way of spreading the Gospel. It is His only plan for the winning of the world to Christ. All through the ministry of Jesus He was calling on His disciples to witness. In the last scene of the Gospel drama, as He was about to ascend, He gave His disciples the Great Commission. "Go into all the world," He commanded. "Preach, teach, baptize," He added so there could be no misunderstanding. Then He offered them the source of power for such an overwhelming task, "Lo, I am with you always." More than that He sent them to the upper room in Jerusalem to a fellowship of worship, meditation and testimony, until the Holy Spirit should come to give them understanding of all that He would mean to them and to the world.

What happened when the Holy Spirit came upon them? Did they sit comfortably in the security of the upper room and rejoice together in their salvation? No! They rushed out into the streets to tell all who would listen that Jesus was the Saviour. When the Gospel reaches the heart it is dynamic. It stirs the feet to run and the lips to tell "The Old, Old Story of Jesus and His Love."

Beginning with that little handful of disciples the Gospel spread like a forest fire, each new convert a flaming torch to pass on the fire to others. Saul, the Pharisee, was set on fire by the Lord Himself as he traveled on the Damascus road. But Saul was prepared for this meeting by what he had seen in the face of dying Stephen and in the patient forgiveness of scores he had sent to prison for their faith in Christ. So Saul the Pharisee became Paul the Apostle.

As soon as he was thoroughly indoctrinated he began the long trek of witness clear to the capital of the Roman Empire.

Peter, who had been such a coward and so slow to understand his beloved Master, no longer cared what happened to him so long as he could find anyone to listen to his witness. The apostles, all but one, died martyrs' deaths with songs of praise on their lips. Nothing mattered so long as they could give a clear witness of their Saviour. There was reckless disregard of personal safety. "The Story Must Be Told."

There was witness of the pen as well as of the lips. Paul used every means of communication and transportation at hand to spread the Gospel. His letters witness to his unconquerable faith. Four of those who best knew the life of Christ wrote it down, their minds illuminated by the Holy Spirit. One of them wrote the history of the spread of the good news from Jerusalem to Rome. If these men, on fire for Jesus Christ, were living today, they would use every means possible to tell the story of God's love in Christ. They would have new means of transportation outdistancing sound itself. They would have radio, television, telephone, newspapers, magazines, books, and all the latest means of communication, and they would be using them all.

Witness would not be confined to a few specially trained and called leaders. To be a Christian would mean witness. Our mission fields often put the home churches to shame in their emphasis on witnessing. Some missionaries refuse to accept converts into full membership until they have brought some neighbor to Christ. If the growth of the 20th-century church hardly keeps up with the growth in population, it is because we have not made evangelism an essential. We have permitted it to become professionalized. Pastors, of course, are expected to witness. Lay officials of the churches—perhaps! If the fire of love for Christ really possessed the hearts of our churchmembers, how the church would grow!

We need to realize what Christ has done for each of us. We need to sense the lost state of our neighbors without Christ. We need to see how essential Christ is to the building of a world at peace. We need to feel the pleading call of Christ to witness of Him whenever and wherever opportunity comes. We need to understand that witness is as much a part of the Christian life as honesty, purity, truthfulness and neighborly acts of kindness. If Christ means what He should, we will be doing our part in

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Questions:

Has your church grown in active membership during the last ten years? Study the annual reports and see. What is your church program of evangelism? What percent of your members are regularly giving time to evangelism? Are there people in your community without Christ? What should your class do about this business of witnessing? Talk it over. Pray about it.

• Sunday, June 24

OVERCOMING THE WORLD

1 PETER 5:6-11; REVELATION 1:9-11; 2:10; 7:9, 10, 13, 14

JUST suppose that you lived in the East Zone of Germany under the Red flag. In one year 800,000 men, women and children fled to the West Zone leaving behind them practically all their material possessions. Why? The churches are still open and pastors are still holding services. If you should attend a service you would know that your name is recorded by the secret police. Nothing may happen for a time. If you did not attend a political meeting, or if you did attend and did not applaud with enthusiasm, that too would be noted. Sooner or later you might be awakened in the night by the police and spirited away to Siberia or to some slave work project. If you were a pastor each sermon would be recorded. Anything you might say that could be interpreted as hostile to communism would be held against you. If you receive information that you will be arrested and if you slip away to the West Zone, reports will be circulated of your cowardice. "See," they will say, "your good shepherd fled. He wasn't a true Christian. He was afraid. He deserted you." If you remain at your post, you too may become one of millions who have suddenly disappeared.

Last spring a new history book was written for East Zone schools. It contained a passage that read like this: "There never was such a person as Jesus Christ. He was a myth conjured up by a group of people in order to deceive and exploit the ignorant. Little by little today intelligent people are getting rid of this superstition." In spite of the danger, pastors protested so vigorously that the book was withdrawn. However, an East Zone Lutheran bishop reports that two of his strongest pastors who had joined in the protest suddenly disappeared overnight and nothing has been heard from them. Suppose you lived under such conditions. Would your loyalty to Jesus

Christ stand the test?

Only a few years ago we had thought that persecution of Christians was about over in our world. Indeed the orgies of the communist revolution in Russia were the first shocking signs of a new wave of persecution. Most of us have forgotten that pastors were actually crucified on the doors of their churches. Now all over the world, in Asia as well as Europe, the cost of being a Christian has risen in an inflationary spiral.

Our Lord never promised that Christians would have an easy time of it. Quite the contrary. Paul's letters are full of the evidence of the cost to him of loyalty to our Lord. This is a sinful world and sin will always be hostile to true disciples of Christ. Jesus constantly warned His disciples to count the cost of loyalty to Him. He did promise that He would supply the strength to carry the burdens, not that He would remove them. He promised to share the load. He promised ultimate victory. He promised eternal blessedness in the life to come. He promised peace within, even when war raged without. Persecution should draw us nearer to Him.

John in exile, his fellow apostles all martyred, was given visions of hope. He saw beyond and above the sufferings of Christ's people, multitudes gathered before the throne of their Lord. They were not bemoaning past sufferings. They were shouting with joy. Their salvation was so glorious that their trials were blotted out of the book of remembrance. "Who are these?" One of the redeemed answered: "These are the people who have come out of the great Distress, who have washed their robes and made them white in the blood of the Lamb" (Moffatt translation). This is the faith that sustains. When Christians suffer they do not become rebellious even though they do not understand the reason. They turn more closely to Christ and find in Him strength to endure and assurance of the blessedness of heaven at the end of their pilgrimage.

Questions:

What are your church people doing to express sympathy for those who suffer religious persecution? Do they pray for them? Do they support programs of relief like Church World Service and the denominational relief agencies? Do they interest themselves in aiding migration from concentration camps to homes and jobs in their community? Discuss.

When does Christ mean most to us, in times of trouble or of prosperity? Should there be any difference? What is the lesson for us?

Christianity is accused of being "other-worldly" and "an opiate for the people." What is your answer?

TURN IN THE ROAD

(Continued from page 22)

hands and within a few years, came to us. Here we have known great happiness, productive work, the usual amount of anxiety, and problems everyone must meet. We have seen, from these doors, the two boys go off to war, and return; we have seen a girl in white walk down the path and step into the car which took her to the chapel where she was married. From this house they've gone to school, to parties, to college . . . and come home again.

For the adults these were the working years, years in which we travelled far and, happily, returned. I look at the walls and think of the sounds they've absorbed—laughter, weeping, the footsteps of family and friends, the clatter of the typewriter keys.

NOW it seems late to begin again to make a home. For a home is more than shelter, more than rent or purchase price, more than an asset in a ledger. It is part of those who live in it, a beating heart. And no house is a home until it has been lived in and moulded, until it fits you somehow, like the shell the snail, like his armor the turtle. It must not close you in, remote from the world and its suffering, its sharing, but, unless it becomes a symbol of security and a friendly fortress, it is not a home.

Time runs out for those of us no longer young nor in our energetic middle age. Wherever we go, when we plant a shrub or a tree, as we will of course do, it must be a big one; we cannot wait another fifteen more years to see its full growth.

This house is permeated with prayer, with all the petitions which have gone beyond the walls . . . you know them well—the prayer for someone's safety, for someone's recovery from grave illness, the prayer for guidance, for help, the prayer that the eyes of the soul be opened to the everlasting promise that no wild petition is needed, for the Father knows and hears before the words are spoken.

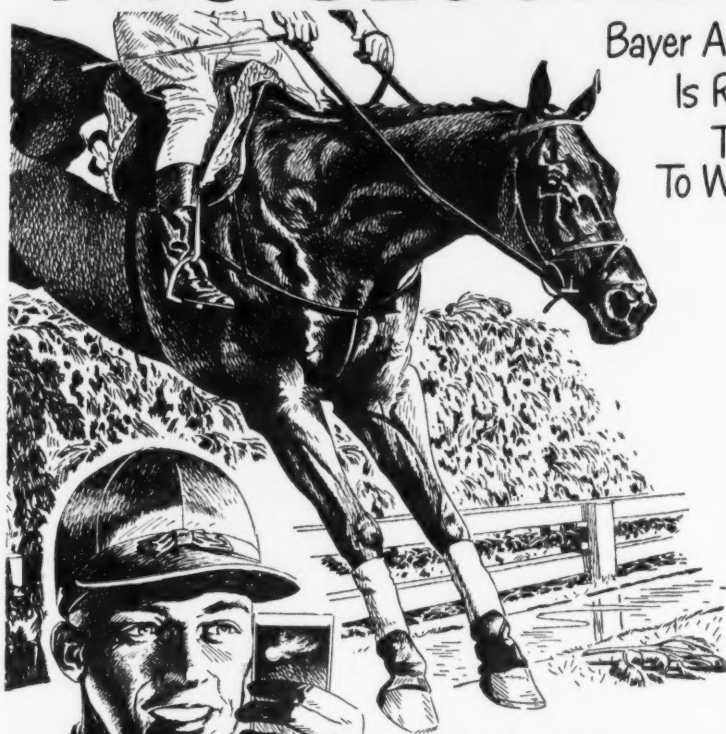
For some time I had told myself, if it is right that we must go, then go we shall and at the fitting time. And it happened in just that way, in almost the twinkling of an eye. And now, all my waking moments, it seems, the mute appeal runs through the pattern of thinking, working, going about the daily tasks: Let us find the place which is right for us. Because somewhere such a place must exist and we must be led to it, for the rest of our days. A smaller place, a house which will become a home,



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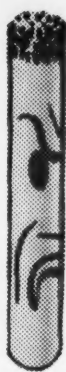
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one to which the children can return, and in which no great burden, as here, will fall upon those who will there live out their lives.

I write, and the telephone sits beside me, black and mute. Then it rings, but so far no voice says, "I have found the place; you will be able to make it your own." I go off to conduct a class at a neighboring school on the rewards and obstacles integral to writing, and the family looks at houses with an agent. I return and wait for them, thinking they will erupt into the house crying, "We have seen it! It is what we want." That hasn't happened yet, either.

No—they come home, and their muscles ache from the in-and-out of cars, from the up-and-down of stairs; their minds are a little numb, they can scarcely remember all they have seen and inspected. This house becomes confused with that house, and where was the other one? But no matter; none is suitable.

Unfortunately, having lived in the country for fifteen years we are no longer naive, no longer innocent of possible pitfalls, of disadvantages. Nor are we geared to the noise, anxiety and problems of rebuilding. We cannot cope with it; we refuse to do so. Now we are acquainted with mundane drawbacks, we inquire about roofs, cellars, water and heating systems. We look closely at proximity to main roads; we must be near one, but not too near. In fifteen years, we have learned.

We have also learned that the advertisements which halo the unvisited house with promise, even glamour, can be factual and, at the same time, misleading.

Consider the accumulation of these years, to say nothing of the years before that. Consider some four-thousand books. Consider the furniture we won't need but cannot discard until we know where we're going and what will fit into where! Consider all this and the brain is staggered.

Everyone tells us how wise we are, how sensible, how fortunate. Our minds agree, but the foolish heart is not persuaded; the heart is like an old dog by a familiar fireside. It is frightened by strange country and voices. Banish it from its place by the fire, and it whimpers.

We have dear friends who have written us a letter. In the letter they say, in effect, that no one can buy nor lease the house, in reality, nor drive us from it. It remains in the hearts of friends, as we remain. It is part of us; we take it, the essence of the home it has been, wherever we may go. Of all the words written or

spoken in this hour these were the most comforting.

Common sense, reason, logic, the irrefutable arguments—these stand; I admit the two-and-two-makes-four truth. I admit the unreason of heart-break, I admit the selfishness. With the world a little mad, with terrible suffering, grief, uncertainty all about us; with, at any time in history, war or no war, inequalities, poverty, injustice, sorrow—how stupid, how immature, how nearly wicked to mourn over something built of wood, to grieve for tree and flower, for brook and bird! I stop to think of the world's displaced people, those who have lost not only their homes but parents, friends, children, hope and even identity. . . . Where do they wander, is there a place for them, when shall they reach it, and if they do, with what searing memories and unhealing wounds? I think of these, and am ashamed. How like one grain of sand in a desert is my unhappiness! I have lost nothing, but, of my own volition, sold something. I can buy something else, can't I?

ALL THIS I understand, with this I am in agreement. My affliction is rooted in sentiment, emotion, ego, and, perhaps, fear. These roots, too, must be dug out, cast aside. For I am slowly winning my way to the place where I will know that God intends growth and change, alteration and adjustment. The road cannot run in a straight line from birth to death, from Now to Eternity; not for the world, the races, not for any one of us personally. None living remains infant, child, adolescent; the years are stopped for no one. The road turns and we turn with it, and, if wise, we do not look back. Those of us who cannot, with His help, adjust ourselves come, instead, to a very dark place. Life, growth, adjustment, light—these He intended for us. Waking, and before I sleep, and during the troubled, busy day, I tell myself this. For it is true. It is right that we move on, that once again young voices echo here, that others find happiness, security and love within these walls; that life, in effect, begins again.

And so, we shall come to a place, our own place, by what means I do not know, nor when. Here at my hand is the promise. I do not need to read it; I speak it to myself, in silence, many times a day. . . .

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pastures; He leadeth me beside the still waters."

I shall hold to the promise, bid the stranger welcome; and say to myself, Godspeed.
THE END

FRAU DOCTOR COMES TO AMERICA

(Continued from page 22)

of the arts, a large percentage of her patients were artists. In lieu of payment Frau Doctor often accepted, with enthusiasm, a painting by an unknown and impoverished painter. Her collection of modern art might today have made her a wealthy woman had not bombs reduced her walls, and the paintings on them, to rubble.

In this atmosphere I grew to know and appreciate the spiritual renaissance which had taken place in Germany under the Weimar Republic—and I was also made aware of those other forces that were at work. I remember once quite innocently remarking that one of Frau Doctor's friends "looked like a Jew," and being summarily admonished never to say that again. As early as 1930, Frau Doctor asked that her American patients pay their dental bills in dollars into a Swiss bank. This money she later put at the disposal of her exiled friends.

IN 1933 I left Germany, and the curtain between Frau Doctor and me slowly descended. Only one escapade in which Frau Doctor had been involved managed to reach our still indifferent newspapers. It was the case of Willy Schmidt. Shortly after Hitler came into power, Schmidt, a well-known newspaperman, was taken from his bed by the Gestapo, dragged to Dachau and murdered. Then it was discovered that they had taken the wrong Willy Schmidt. The body was sent back and with it, by way of apology, a huge wreath with a red ribbon emblazoned with a swastika. Frau Doctor was among the handful of friends who dared to accompany Schmidt's widow to the cemetery. In the main street of Munich the procession suddenly halted and she tore the Nazi wreath from Schmidt's coffin and threw it into the gutter. Then the pitiful but courageous little procession moved on.

I met Frau Doctor again in May, 1945. One morning I drove into Munich at the head of our Information Control Detachment. I left my bags at our billet in the Nymphenburg section of Munich and started out, immediately, to find the Frau Doctor. I wandered through streets that were utterly unrecognizable, searching in vain for familiar landmarks. And then suddenly, unexpectedly, I found my first clue. Protruding from the rubble of what had once been a four-story building was a battered dentist's cabinet. On a door, which still hung tenuously on its hinges, was a weatherbeaten piece of cardboard reading "Dr. — re-

Are you in the know?



What's your reaction to last-minute bids?

- ☐ Eager beaver ☐ Thumbs down ☐ Think it over

Ee-magine being asked to tomorrow night's shindig on such short notice! Should you gals say nay? Think it over. If the boys have jobs, it may be hard for them to plan ahead; or could be they're low on loot. If there's no excuse, you'd better squelch

eleventh-hour bids. But just because it's calendar time, you've no excuse for date dodging. Learn to count on Kotex for confidence. You'll see how poised you can be when you discover those *flat pressed ends* prevent revealing outlines!



What helps smooth out too-curly locks?

- ☐ Brushing
☐ Stretching
☐ Softening

If you're a frizz-kid, have your tresses shaped and thinned out. After each washing, use a softening rinse; apply wave set to s-t-r-e-t-c-h hair while putting into pin curls. And you'll find constant *brushing* helps. Of course, you can smooth away "certain" cares—with the comfort of *Kotex* to keep you at ease. Because *Kotex* is made to stay soft while you wear it; gives softness that *holds its shape*.



When leaving a vehicle, which is correct?

- ☐ Ladies first
☐ Ladies last
☐ Look before you leap

When you leave a bus, street car, taxi or jalopy—*ladies last* is the rule to remember. That's so your squire can assist you to a safe landing. Why tempt fate or thwart his gallantry? Why take risks at *any* time? You know, you can side-step problem-day "accidents" as surely as you can say "Kotex" . . . because, with that special *safety center* you get *extra* protection. Try all 3 absorbencies: Regular, Junior, Super!



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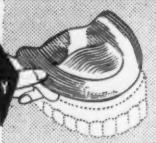
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moved to Barerstrasse 11."

I followed the clue. I found a building reduced to a heap of stone, but pinned to it another piece of cardboard with another address, next a house that had been burned to the ground, with only blackened timbers remaining—but *another piece of cardboard*. And then I realized that I'd completed a circle, for two blocks from where I was billeted I saw a nameplate on a sagging gate. I opened the gate to the front yard, wondering how this rickety two-story house could still hold together. There was no glass in the windows and the porch hung away from the rest of the house at an oblique angle. A thunderstorm was brewing and, in the silence of that May morning, my temples throbbed. There are occasions in life so momentous as to seem unbelievable. As they approach one thinks, "This cannot be really happening to me." As I pressed the doorbell I was in a dream.

SOMEWHAT anti-climatically a large red-faced woman answered the door. I asked for Frau Doctor; she motioned toward the stairway, and, coming down that stairway toward me, I saw a tall, frail-looking woman. Peering down at my uniform she said in her precise English, "Yes, please?" I removed my helmet and we stared at each other for a moment and then she held out her arms and I came into them as though I were still a little boy.

When Frau Doctor had recovered sufficiently to speak, she said, "My prayers have been answered. But whoever would have thought I'd want to embrace a soldier?" Then she led me down a short hallway into a white painted room where I saw, to my astonishment, a dentist's chair. Frau Doctor pointed to it.

"That's the fourth I've had in three years. Two I lost when my apartments were bombed and a third was on its way here from Dresden when the train was blown up. This one was left after the raid on a factory on the other side of town. I fetched it here, myself, in a two-wheeled cart. I must have been a sight pushing that thing through town. I spent two days in bed getting my strength back."

The living room which we now entered was good sized and square, barren except for a narrow cot, a small table and four wicker chairs. "My estate," said Frau Doctor, motioning me to a chair. "But I prefer this to that rooming house where I was staying. The husband of one of the women there had been an early Party member and is now feeling very sorry for himself. I hope you

Americans will not be too ready to forgive and forget."

Covertly I studied this woman I had known for twenty years. She had not grown older during the Third Reich; she had simply turned grey all over. Her hair, her eyes and even her skin were the color of smoke.

"Of course," Frau Doctor said quietly, "I was most fortunate. Not in the bombings, perhaps . . ." Her eyes wandered from the bare room with the cracked walls where we sat, out towards the bomb crater in the garden, "but in not being married and in being a dentist. Had I been caught I would not have had to worry about the fate of my family. Then, of course, as many of our good doctors had been Jews, Aryan doctors in Hitler's Germany were at a premium."

A doctor who could not, legally, be molested, Frau Doctor stood alone for the duration. Not only did she refuse to give a pfennig to the many pseudo-charities which Hitler used to collect money for the Party, but she also steadfastly refrained from hanging out any flags—and this in the face of the fact that her apartment overlooked the street where Hitler held his many parades.

Before these parades were due to take place the Gestapo searched every apartment on the street, and usually at five A.M. They came once when Frau Doctor had one of her many transient guests, a lawyer who had escaped from a concentration camp and for whom she was arranging transportation to the Swiss frontier. Quickly she tidied the day-bed in the living room on which the man had been sleeping and pushed him into her bedroom.

"Close the door and lock it," she told him, and then received the Gestapo.

As they opened the door of a closet in which she kept her neatly stacked dental supplies she warned them to be careful. "Those are my time-bombs," she quipped. They laughed. But when they came to her bedroom her eyes flashed indignation.

"That, gentlemen, is my bed chamber!" They did not even try the door.

Because of the frequency of these parades—and the inevitable, very ominous preparations—Frau Doctor came to know the Gestapo officers quite well. Once, as she passed one who was stationed at the front entrance, she casually asked what they thought of her at Gestapo headquarters.

"Oh *gnadige* Frau," was the reply, "they think very highly of you." "That," said Frau Doctor with a smile, "is *most* amusing!" The officer smiled back in total bewilderment.

"You may think that I took unnecessary risks," she told me, "but actually I operated on the principles adopted by any resourceful criminal. Instead of running from the police, a clever bank robber can save his neck by sauntering down the street. This was especially true in dealing with the Nazis, for they were bullies and took delight in frightening people. Being unafraid, or appearing to be, I threw them off the scent. Sometimes, of course, I had more luck than I deserved." She smiled. "One evening, with some friends, I was listening to the BBC. The following day everyone who had been crowded around that radio was brought before the Gestapo—all but myself. In Bremen it is customary, when invited out to dine, to leave a small consideration for the maid. This I had done—and therefore the maid did not report me."

When I left Munich I promised Frau Doctor that she would come to visit me in New York as soon as regulations would permit, and last fall she arrived, bag and baggage. It was the first time she'd been outside of Germany in ten years. She learned many things from our dental clinics—new processes, time-saving tricks, modern methods. She feels that we have made vast progress in dentistry.

But before attending clinics, she knelt in a neighborhood church.

"It's so wonderful," she whispered, "to see a house of God unbroken—but this is America." Very seriously she added, "You underestimated the enemy once—do not do it again! First it was the Nazis, next it will be the Communists, and they will be an even harder foe to defeat. Already I'm working against them, with every bit of my strength and skill. I ask the Father in Heaven that I shall be spared many years, so that I may fight against their gospel of the anti-Christ! I hope that people won't think I'm talking out of turn—I'm not one to criticize—but a knife in the back is especially unpleasant when its steel is forged by Communists, in the fires of hatred!"

WHEN I stood on the dock and waved good-bye to this gallant woman who was going back to perhaps an even more difficult situation than the one through which she'd lived, I was remembering the last thing she said to me.

"Pray for the salvation of the world—and of this great country with which I am now acquainted," she said. "I'm a dentist. Communism is like decay eating into a sound tooth. . . . The tooth will ache badly before it is completely destroyed." **THE END**

JUNE 1951

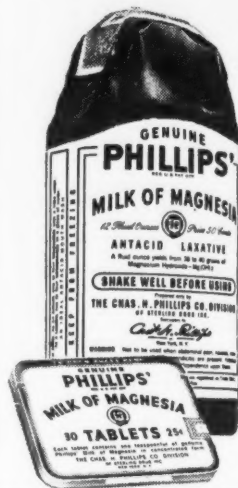
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"Kon-Tiki"

THAT "truth is stranger than fiction" is abundantly proved in this film, taken from the book of the same name which has consistently held top rating on best-seller lists. Both the charm of the book and the disarming simplicity of its author come through in this exciting production made by Artfilm and distributed by RKO. The genesis of the expedition is so fully explained that anyone unfamiliar with the book is able to enter immediately into the spirit of the adventure. Ben Grauer gives a well-formulated and captivating introduction.

Thor Heyerdahl is the Norwegian scientist who conceived the expedition, its purpose being to support his theory that certain Polynesian islands had been populated some 2000 years ago by natives from the Western Coast of South America, crossing the Pacific on balsa wood-rafts with the aid of prevailing trade winds and what is now known as the Humboldt current. Reconstituting the conditions and the means of transportation as closely as possible, Heyerdahl and five scientist com-



Crew members look on as Thor Heyerdahl, Norwegian scientist, holds a scale model of the raft on which they crossed the Pacific on their amazing expedition.

panions (four Norwegians and one Swede) built their raft and set out from Peru.

This is the pictorial record of their journey covering 101 days and 4300 miles. It is full of marine lore, glimpses of unknown visitors from the deep (one cannot help thinking of the "great leviathans" of biblical fame when seeing the monstrous pilot shark) and the perky behavior of the parrot mascot. But the human interest story remains paramount: the men's inge-

nuity in times of emergency, through storms and calm, the multitudinous items of scientific lore accounted for, their bravery and fortitude when facing danger and death.

Thor Heyerdahl's commentary is not only informative in non-technical language but possesses the charm of unassuming narrative spiced with natural humor. We recommend this film as good family entertainment. **F**

OTHER CURRENT FILMS

Audience Suitability Ratings:

**A—Adults; Y—Young people,
F—Family.**

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred thus (★) are of exceptional merit.

★ **GOD NEEDS MEN** (*Distributed by A. F. E. Corp., French dialogue with English subtitles*). The island of Sein off the Brittany coast is the bleak setting for this story of over a century ago. The islanders, a primitive and rough folk, made their living by fishing and salvaging shipwrecks. Their rapacity led them to wrecking ships and their wickedness caused their discouraged parish priest to return to the mainland. Then, realizing their need of spiritual help, guidance and comforts and clinging tenaciously to the forms of religious expression they have held traditionally, they choose one of their number to function as their priest. There are many keen insights into the human soul in this inspiring drama. The picture is superbly

artistic, it flows like an epic tale, it has moments of earthy realism and others of sublime poetry. Beautifully acted. **A, Y**

M. (*Columbia*). In this story of a murderer of children and the efforts of the community to apprehend the villain, the tempo is often increased to acute tension. The emotional strain may become overtaxing for some. Emphasis on the study of behavior and what has caused the killer's peculiar compulsion is partly explained, but is not treated sentimentally. The characterizations are dramatically strong, though unpleasant. This is a film of great power which should make one ponder on the desirability of better protection of children and the prevention of crime. A

SOLDIERS THREE (MGM). Some episodes from Rudyard Kipling's short stories have been told here with considerable dash

and in martial tempo. The film is roughish and occasionally violent, with barrack-room humor abounding. There is, however, a warm undercurrent in this rough-and-ready tale of a bygone day. It is played in character by a good cast. **A, Y**

YOU'RE IN THE NAVY NOW (20th Century-Fox). This might be considered a tribute to the Naval Reserves' resourcefulness in meeting all emergencies. The story is amusing, and has an excellent cast which makes the most of all opportunities to produce excitement. **F**

CIRCLE OF DANGER (*Eagle-Lion*). A serious mystery melodrama built around an American's efforts to discover the truth about the death of his brother killed on a British Commando raid. The Scottish air "White Heather" plays a vital part in the story and becomes a symbol of its plot. Excellent characterizations and fine exterior photography; high-level entertainment. **A.**

A. Y.

FOLLOW THE SUN (20th Century-Fox). Highlights from the life of Ben Hogan, hero of golf. This film will interest not only golf-lovers but also those who enjoy a story of human courage and perseverance. Drinking is shown to be both

Film Reviews and Ratings by the
**PROTESTANT
MOTION PICTURE
COUNCIL**

ridiculous and destructive of physical fitness. A good story, honestly told. **A, Y**

APACHE DRUMS (*Universal-International*). An action-packed Western featuring two main conflicts: the frontiersmen defending themselves from the Apache Indians and the town-gambler's encounters with mayor and minister whose respect he wins eventually by his manifestation of resourcefulness and courage. The plot is well constructed and action cleaves to the story line. More character development is shown than in most western stories. Violent fighting and cruelty are practiced by both sides. But the fine acting and splendid Technicolor photography help make this a superior film in its class. **F**

QUEEN FOR A DAY (*United Artists*). A popular radio program, during which some women are asked for their fondest wish and the means of gratifying it, is the background for the three stories which make this interesting film. The first story concerns the exciting adventures of a little boy with a vivid imagination; the second is the merciless account of a young man's attempts to finance an eagerly desired college education, and the third plumbs the depths of the loneliness of a middle-aged nurse. In each sketch the emphasis is on expert characterization. **A, Y**

FATHER'S LITTLE DIVIDEND (*MGM*). This plausible family comedy, kept from slapstick and sentimentality, hides a few truths under its frothy exterior and will undoubtedly find many sympathetic echoes because of similar experiences. A worthy sequel to the popular "Father of the Bride." **A, Y**

THE STEEL HELMET (*Lippert Pictures, Inc.*) A surviving U. S. Army Sergeant, tied up and left for dead by North Korean troops, is found by a friendly South Korean boy who guides him to safety—and more fighting. The action majors on toughness and realism. Several types of soldiers are introduced and a few preachments on democracy—and on the lack of it—are brought in at the right places. **A, Y**

I CAN GET IT FOR YOU WHOLESALE (*20th Century-Fox*). The story of an unscrupulous and over-ambitious woman who uses her overpowering influence on the men she meets to further her plans. Her success is gained by deceit, disloyalty and ruthlessness. The attempt to depict her last-minute reversal of character is not convincing or conclusive. **A, Y**

LORNA DOONE (*Columbia*). This historical romantic adventure tells of the oppression of English farmers under landowners, the righting of wrongs and the tumultuous romance of Lorna Doone and John Pitt. The law of "an eye for an eye" prevailed at the time; hence much violence is displayed. Beautiful Technicolor and remarkable settings add interest to the telling of the well-known classic. **A, Y**

LULLABY OF BROADWAY (*Warners*). Human emotions and ambitions are explored in a frame of musical comedy and stage backgrounds. There is a rather hack-

neyed plot, much excitement and a few touches of humor with a sentimental approach to life's situations—all wrapped up in Technicolor and elaborate sets and costumes. **A, Y**

MACBETH (*Republic*). A prodigious effort on the part of Orson Welles, as director and chief actor, to present the Shakespeare story of a man driven to murder by an over-ambitious wife. The rendition is studiously somber and the acting realistic enough to capture attention, even though it may not conform altogether to the traditional stage interpretation of the play. **A**

INSIDE STRAIGHT (*MGM*). A story drawn from the money-mad days of the 1870's in San Francisco where a panic threatens. The plot is not novel and it majors mainly on rough characters, questionable ethics and doubtful morals. It is offensive to good taste and sidesteps parental responsibility to speak of a marriage being "annulled" after five years of wedlock and the existence of a son. **A**

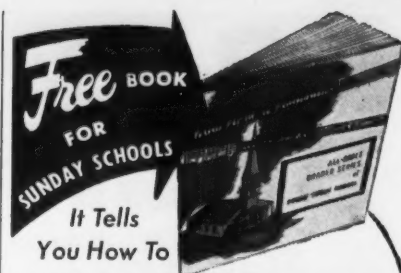
APPOINTMENT WITH DANGER (*Paramount*). The story of a very tough postal inspector who has the task of foiling the plot of a gang of mail-robbers. There is fast action and repeated violence. The setting is the industrial sections of South Chicago and Gary, Indiana, among railroad yards, steel mills, dark alleys, cheap hotels and bars. **A**

OH! SUSANNA (*Republic*). An Indian-country war picture dealing with the skirmishes between the Sioux and the U. S. Government concerning gold mining in South Dakota's Black Hills. There are some passages of cruel fighting and, while interest is kept generally, the saloon and its habitues figure prominently. The hero achieves nearly superhuman feats, but there is nothing new in the story or its treatment. The Black Hills deserve better photography. **A, Y**

THE LEMON DROP KID (*Paramount*). Based on a Damon Runyon story, this has gone astray as a motion picture. Most of the supposed humor is strictly of the Bob Hope brand; gangsters' activities are not a funny topic. **A**

SMUGGLERS' ISLAND (*Universal-International*). This exciting melodrama of intrigue and double-crossing is concerned with smuggling gold from Macao into Hong Kong. There are so many cross-currents of treachery and double dealing, from all characters including government officials, that it is rather confusing. A musical background of Chinese-like themes is effective and lends local color; there is some good acting—also a great deal of casual and unnecessary drinking. **A, Y**

ABBOTT AND COSTELLO MEET THE INVISIBLE MAN (*Universal-International*). An overdrawn but amusing farce-comedy with Abbott and Costello as novice detectives engaged in the prize-fight ring to find whether or not a boxer has killed his manager. Tolerably funny, but contains unnecessary drinking. **A, Y**



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QUESTIONS BEFORE HOUSE

(Continued from page 27)

There are questions before the house—your house and mine, the house of man's soul. Think of two which Christ asked, and which He still asks of His followers. The first is this:

"Why do you call me Lord and not do what I tell you?" Does this mean that we are not to acknowledge His lordship? Who that knows anything of His character and transforming power can do otherwise than accord Him the supreme place? For myself I find no category adequate to contain Him. In His presence I am moved to adoration. Like another who must have known many intellectual doubts, I can do no other than to call Him "my Lord and my God" incarnate in human personality. Jesus our Lord knew too much about human nature to imagine that confronted by Him we would not call Him by the highest name. Yet as another has said, He knew the peril of worshipping Him divorced from obedience to Him. Adulation without emulation is not enough; it may insulate the personality against the full impact of His Spirit. No true leader seeks personal admiration but rather implementation of his principles and ideals. Following Abraham Lincoln's tragic death a wave of veneration for him swept across our country. Such hero worship was inevitable. Almost simultaneously some of the men who vied with each other in paying tributes to the martyred President advocated a policy toward the South diametrically opposed to that for which Lincoln stood and for which he pleaded. In sorrow and indignation the spirit of the magnanimous statesman might have asked, "Why call me great, why hail me as the Great Emancipator if you do not do the things I wanted done?"

Christ, our divine Leader and Redeemer, is to be revered and adored. He is also to be obeyed by those who acknowledge Him "the mightiest among the holy and the holiest among the mighty." We are to "try His works to do," the things which He commanded. By such obedience others shall know that we are indeed His disciples. What things? The main outline of His program has been clearly set forth. His way for us and for our time can be discerned. By intelligent study of His teachings in the New Testament, by learning how His ethic and His dynamic must operate in the human situation we confront and in which we participate, by inward reliance upon His Spirit through prayer, we can know.

"What things, Lord?" I ask Him.

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"Seek ye first the Kingdom of God"—the community of right relationships with the Father and with all members of His human family—"and all these things"—security, peace, inner satisfaction—"will be added unto you."

"What things, Lord?"

"Love one another." How much? "As I have loved you."

"What things, Lord?"

"Forgive one another, seventy times seven." In His arithmetic that means, not four hundred and ninety times, but world without end!

"Take up your cross daily, deny yourself, and follow me." A cross is something more than stoical endurance of a toothache, or even the gallant acceptance of an inescapable disability; a cross means the voluntary shouldering of a burden you can avoid, but which you get under and carry for Christ's sake and for the sake of others.

"What things, Lord?"

"Feed my sheep. Feed my lambs." But if this means actual food, continued economic assistance to entire nations, have we not done more than our share? Will it not jeopardize our own standard of living, and add to already painfully high taxes? He who looked with compassion on the needy multitude looks deep into our souls and through our specious reasons: "Ye call me Lord, and ye do well, but why . . .?"

The second question before our house leads us, as Scot folk say, "far ben," deeply into, the truth of the Gospel. On the first Easter evening this question was asked by the Risen Christ of His intimate followers. The inner circle had gathered at the old rendezvous. Incredible reports had reached them that the slain Leader had triumphed over death. Perhaps it was a kind of hallucination. Even while they mulled over the testimony, Jesus Himself stood among them. St. Luke reports Christ's first words to the astonished men: "Why are you troubled and why do questionings rise in your hearts? See . . . it is I myself."

"Why do questionings rise in your hearts?" Why not? Who would remain untroubled by racking doubts that had seen the divinest hopes come crashing down around a gaunt blood-stained cross? Had I been there I would have had depressing questions, and so would you. Is this the kind of world in which the best is always at the mercy of the worst? What shall it profit to vote and toil and sacrifice for a more excellent way of living if the unregenerate possessors of power have the last word? But the fact of Christ's resurrection discloses the true nature of reality. At the heart of this mysterious universe the Christlike lives. The God of holy, righteous love



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who has declared His invincible purpose in Jesus Christ has the last word, and that word is victory. Since God is for us when we are for the best we know, who can be against us?

We are troubled; who could be otherwise that knows the state of the world and the condition of our own souls? Yet He points forward, even while He directs our attention to Himself. "See, within the community of believers, the body of Christ, it is I myself." In "Crusade in Europe," General Eisenhower relates an unforgettable experience. After a final survey of plans for the first crossing of the Rhine, he left General Simpson and started walking up the road toward the river. He was pleased at the signs of high morale apparent in the expression and manner of many of

THE LONG NIGHT

(Continued from page 29)

away from the grave.

"Angus," the minister kept pleading, "we have to accept sorrow and loss in this world. It comes to all soon or late. It's harder when it comes early, but we have to live for the living. You have Donald—"

Donald looked up to see if he would notice, but his father didn't look down at him or squeeze his hand. He just kept walking down the hill with his face set.

FINALLY the minister turned to go back to the undertaker's car. "I'll be praying for you, Angus," he said, and he stood watching the father and son. "I'll come when you want me—"

Donald looked back when they reached the bottom of the hill. The clergyman was still standing there alone against the sky. And he seemed to be praying.

Donald did not know what to say. His father's face scared him. He had never seen him look like that—not once, not even when they brought his mother home from the sanitarium. She hadn't lived long after they brought her home. But his father had seemed happy to have her there. And she was happy. He would come home from the pit and he would prepare her supper himself and take it to her on a tray and talk with her and make her laugh.

"My, but your cheeks are bonny this night," he would say.

Her cheeks had been wonderfully red that last week. Donald remembered. And her big brown eyes had been strangely bright. She looked as if she were getting well. But the racking cough continued, got worse.

And then one morning when Donald woke up, he heard his father calling in an awful voice. "Jeanie—Jeanie—Jeanie—" He found his father kneeling

the soldiers. One G.I., however, looked depressed, his face pale. "Son, how do you feel?" the general asked. "Sir, I feel nervous. I was wounded two months ago, and this is my first day back." "That makes two of us," said his commander-in-chief. "I feel nervous, too. But I know we have the reinforcements we need, men, guns, planes to bring this off successfully. Let's walk up together." "Sir," said the soldier, "I should have said I felt nervous. I don't feel nervous any more. . . ."

"Why are you troubled? Why do these questionings arise in your heart?" Could it be that you have forgotten that His resources are sufficient? Our Divine Commander says, "Lo, I am with you always. Let us walk up together."

ing by the bed holding his mother's hand and looking into her white face. And he kept calling her name, as if he would awaken her from sleep.

And now they would never hear her voice again. They were covering her with earth. Donald felt his red eyes begin to ache with the held-back tears.

His father kept striding ahead, almost savagely now. They walked up the railroad ties to the shack where they had lived for more than a year while his mother was in the sanitarium. It was just a one-room cabin really, but it was kept neat. His father had tried to grow a few flowers around it—morning glories and hollyhocks and nasturtiums. And there was a little white-washed picket fence in front of it, but the smoke from Number Two had turned it grey and the flowers looked sickly. The grass wouldn't grow and there weren't any trees. Only the sea looked clean.

His father didn't start any supper that night. He just sat motionless.

"Eat, if you can, Donald," he said. "I canna eat. Get yourself something."

Donald made a peanut butter sandwich and drank a glass of milk. But afterward his father would say nothing to him, and he went to bed and cried himself to sleep.

THE next day his father went back to work in the pit at Number Two, and Donald went back to school. But though they were doing the same things as before, everything seemed different.

That night when Angus came home, Donald noticed something strange about his father's eyes. There was a kind of wildness in them that scared him. Angus MacDonald began to prepare supper without speaking. He had washed the coal grime off his

hands and face, but it was still around his eyelids, making his eyes look black and wild. While he was slicing the bread, he would stop and look at the long sharp knife.

He had cut about six slices and was starting on another when Donald said, "What're you doin', Dad? That's enough. Mother—"

HIS father turned and stared at him.

"What about your mother, lad?"

"Well, she's not with us now—"

"Aye—right ye are. She won't be needin' bread this night. 'Tis we must live by bread." He sighed heavily. "Are ye hungry, lad?"

"Not very," Donald said. He really was, but he didn't want to admit it. He had eaten almost nothing since his mother had died. His father hadn't aroused himself once to get a meal. Now, however, potatoes were boiling, and cabbage, and the chopped meat was brawn in the frying pan. It smelled good.

When they sat down at the table, his father just picked at the food on his plate. Donald ate, trying not to show he was hungry. He felt queer. His father was staring at him.

"Donald lad, it may be I'll no be able to care for ye noo—with Mother gone. Is there any place ye'd like to be stayin'?"

"I want to stay with you, Dad."

"I know, lad—an' I'm wantin' you with me too—but ye're needin' a woman to care for ye."

"Well, Aunt Kate has been awful nice to me—" Donald suggested, thinking he might go there sometimes. Aunt Kate wasn't really his aunt, but she had been his mother's best friend and he had always called her aunt.

"Aye—" said his father quietly, as if he were thinking out loud. "Kate's a guid woman. And Alex is an honest man. They'd be kind to ye."

"But I don't want to stay with them, Dad," he said. He could see there was an awful loneliness in his father's face, like the face of a man deserted, alone in a wilderness, but no longer trying to find his way out. "I can take care of you, Dad," he said.

"There's no one can do that noo, Donald," he said. "I've been in the valley o' the shadow, I canna get oot—"

He didn't even drink his tea. He just kept staring at Donald.

"Ye'll be a fine man, m' son, when ye grow tall. Ye've got yer mother's eyes. Ye won't forget her, Donald?" "Oh, no, Dad. How could I forget her?"

"She wanted to see ye grow into a man. Poor woman. She loved ye, Donald. Ye will be a guid man for her sake, won't ye?"

Donald felt himself starting to cry and he couldn't answer.

"There noo—" his father said. "I've hurt ye, an' I didna wish it."

After that he seemed more like himself. Some of the wildness went out of his eyes.

When they had cleared the table and washed the supper dishes, Donald proposed a game of chess.

"Play me a game, Dad," he said. During the year when his mother had been in the sanitarium, they had played almost every night. Donald loved the game. He had learned to strike with skill and deceptiveness even when cornered. His father had been proud of him when he beat the minister. "The lad's too smart for ye, dominie—" he had said. But this night Donald wanted to play in order to help his father forget the funeral, for he could see that he was brooding upon it. "Please, Dad—just one game."

"All right, laddie."

But Angus' mind wasn't on the game. After they had played for about half an hour, Donald captured his father's queen. It was his favorite play. He would even give up his own to take it, for he knew that his father built his attack around his queen.

When Angus saw that the piece was gone, he seemed to lose heart. "Ye've taken m' queen, ye rascal," he said. "You know I'm no guid without m' queen—"

After a while he gave up. "It's your game, laddie. I canna play this night. It's your bedtime anyhow—an' ye must be tired."

Donald was tired. He hadn't slept well for nights. And yet somehow he didn't want to leave his father.

WHEN he was in his cot, his father came over and knelt beside him. And his eyes had that wild, starved look.

"Ye said your prayers, lad—as your mother taught ye?"

"Yes, Dad," he said.

"Well, goodnight then—an' sleep well, m' lad. Sleep well an' sweet dreams. Ye mind how your mother always said that?"

"Yes, I remember—"

He patted Donald's head with his rough hand, rose stiffly to his feet, took the lamp into the other part of the cabin and drew the curtain.

But Donald could not sleep. Some strange premonition, some fear he couldn't explain kept him half awake, fighting the drowsiness that would overwhelm him like a sea.

Finally the lamp went out, but he didn't hear his father get into bed. He heard him sit down in a chair in the darkness. After a long stillness, when there was no sound but the loud ticking of the alarm clock, he said,



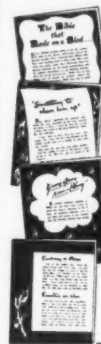
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"What're you doin', Dad? Why don't you go to bed?"

"I'm just thinkin', lad. Haven't you been asleep yet?"

"No."

"Well, get to sleep, like a good lad."

Donald wanted to sleep. His eyes kept closing. The lids were heavy, dragging down. But he rubbed them with his knuckles in the darkness.

Then he heard the thing he feared. His father was taking down the rifle that hung on the wall. He had been a great shot in his day, had won some prizes when he was younger. He could hear his father loading it, quietly, stealthily, trying not to waken him. And he sat straight up in bed, rigid with fear.

"Dad!" he called in panic. "What're you doin'?"

There wasn't any answer.

Donald pulled back the curtain and saw his father sitting with the rifle in his hands. There was just enough moonlight so that he could make out the shape of things and the cold barrel of the gun.

"Dad—" he said, "you wouldn't—you're not goin' to—"

He couldn't see his father's eyes, but he could hear the wildness in his voice.

"I've taken all I can take, lad," he said. "I'm no guid without m' queen. Go you on back to bed. Aunt Kate'll take care o' you—"

"Dad!" he pleaded. "Please, don't!"

He ran to his father, stubbing his toe on a chair and feeling the pain shoot all through him. And he grabbed the gun. Angus didn't fight him. He let him take it.

"You're not goin' to do it, Dad," said Donald. "I'm not goin' to let you."

He took the gun back to bed with him, but he didn't dare to fall asleep. The milkman would come about six. If he could stay awake until the milkman came, maybe he could send for the minister and they could stop his father.

He could tell by the way the moonlight moved across the floor nearer the window that time was passing. But the waiting was endless torture. His eyes were pressing down. His hands would relax and the gun would begin to slip out of them and that would wake him. Once when he had been still a long time, he heard his father stealing toward him, but when he spoke to him, he stopped and went back to his chair. He was just waiting for him to fall asleep. Donald knew that, and he prayed that he might stay awake.

It was as if the weight of the whole world were pressing down on his eyes. The ticking of the clock would get loud, like a great hammer in the steel mill, a monstrous beating in the

silence. And then it would fade out and there would be a minute when he wouldn't hear it at all. Then he knew. And he would wrench himself awake.

For hours that seemed weeks and months and years, he struggled against the sleep pressing on his eyes. And then the patch of moon was gone from the floor entirely, although he could still see it silvering the world outside. And he prayed for the sun.

He sat up in the cot with his back against the cold iron tube of the steel frame and the gun across his lap. His back ached, but his eyelids kept pressing down the same as ever. It seemed as if nothing could stop the avalanche of sleep, pressing like a mountain of earth upon him. He bit his fingers until the blood came.

AND then after ages of struggle, when it seemed he could no longer endure another moment of the awful pressure, he noticed that the window was getting lighter. He could see his mother's red geranium dark against the white curtain. And then he could see his father sitting in the rocker, his head against the back of the chair and twisted sideways, and the awful fear shot through him again.

"Dad!" he cried. He ran to him. Angus lifted his head and looked at him, blinking his eyes that were still ringed with coal dust. But the wildness was out of them.

"What's the matter, lad?" he said. "Have you no been to sleep yet?"

"No—"

"You're a great wee watch-dog, Donald. We'll no be forgettin' this night when ye saved your father's life. Now go on to bed, ye poor wee laddie. You're near dead yourself."

"You promise not to touch the gun?"

"I promise, lad. I saw your mother there when I fell asleep the noo—and she made me promise to care for ye."

Donald threw his arms about his father's neck. And then he fell asleep.

When Angus went to work at seven he left a note for Donald. "Don't worry, lad. I'll be home for supper."

That afternoon when they came from the hospital to get Donald, he was still asleep. They were shaking him, and the minister was bending over him and calling his name, "Donald, Donald, lad—"

He struggled to open his eyes.

"Donald, your father's been hurt at the mine. He's in the hospital. He's going to be all right, but he wants to see you."

"Oh, Dad didn't—he didn't—"

"No, Donald," said the minister. "He was trying to save another man. He told me what you did last night. He's proud of you, Donald. He's very proud of you."

THE END



Red Tape

"You can't marry her without permission," said the marriage license clerk.

"Why not?" said the swain.
"Because she is a minor."

The young man looked stumped:
"You mean I gotta ask John L. Lewis?"
—The Builders

Resemblance

Guide: "This, sir, is the leaning tower of Pisa."

Tourist: "Pisa! Let me think. No, that doesn't sound like the contractor's name who built my garage, but it looks like his work."

Relieved

"Your life hangs by a thread," said the doctor. The patient breathed a sigh of relief; he was a bachelor and often had buttons remain that way for a long, long time.

Strictly Coincidental

Two housewives, while waiting their turn at the grocer's, were overheard discussing the last depression.

"It came at such a bad time," said one. "Just when everybody was out of work."

Cautious

A farmer put up this sign at the entrance to his pasture: "Hunters, please don't shoot anything on my place that isn't moving. It might be my new hired man."

Big Business

"Dear John," the wife wrote from a fashionable resort, "I enclose the hotel bill."

"Dear Mary," he responded. "I enclose check to cover the bill, but please don't buy any more hotels at this figure; they are cheating you."
—The Builders



"It broke, eh? Now isn't that just too bad!"

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BACK TALK



LETTERS TO THE EDITOR

"Theological Poppycock"?

TO THE EDITORS:

On returning home last evening after an exhausting day in a hospital filled with many extremely pitiful sufferers, my wife put a copy of the April CHRISTIAN HERALD into my hands. Pleased and relaxed, my eyes soon fell on "The Divine Method of Healing," by Joseph T. Britan. Then I came within a hair of feeling that this treatment of the subject was mere theological drooling and the whole concoction mere theological poppycock.

Does the author know of a case in which cancer, heart disease, arthritis, or psychosis ever improved the organs involved or the mind of the victim? Does he know of anyone who has ever been improved by fear, frustration, loneliness, sense of insecurity, or any other cause of mental illness? In what sense, if any, was the body or mind or spirit of Jesus Christ "improved" by Gethsemane and Calvary? Christ's development and achievements were won in spite of, not because of suffering.

Is it not true that the whole history of mankind shows that disease and suffering and privations have never been anything other than a minus quantity — negative forces that reduce, weaken and destroy? Disease never did "work together for good." Only health makes for nobleness, majesty, magnificence, magnanimity, munificence, and the joy of living. It is about time preachers, including Presbyterian ministers, stop preaching blasphemy, and study how best to preach Christ as the Health-Force of the universe.

Marathon, New York

M. D. MACLEOD

Hymnbooks Wanted

TO THE EDITORS:

Our little community church bought second-hand several years ago fifty copies of the hymnal, "Hymns for the Living Age." Now we need more, especially for such Sundays as Easter, etc. If any church which has been using these books and is getting new ones would kindly contact us, we would be grateful.

Newfields, New Hampshire

IDA A. GREEN
Pastor, Community Church

Not Crazy About Harry

TO THE EDITORS:

I thought you were supposed to be independent. You are evidently getting your following softened up for another third term by coming out with a full-page article by Harry in the April issue. Very timely—with the headlines in all the papers

screaming graft and corruption in the present administration! And, to make it more interesting, our editor has his picture taken along with Harry. Personally, I have had enough of that kind of independence, and am not renewing my subscription. Why not feature an article on Fulton Lewis, Jr., and one on Westbrook Pegler, people who have risked their lives in the service of their country trying to show what we really need in the way of a housecleaning?

Venice, California HALE H. HUNNER

Indifferent Protestants?

TO THE EDITORS:

Enclosed find \$1 to pay for 20 reprints of the article "The Book They Couldn't Ban". . . . We had no trouble finding the book ("American Freedom and Catholic Power") here in Detroit at the J. L. Hudson Co., but it was not in a conspicuous place. Upon the same counter were all kinds of Catholic books, standing up on the counter so that they could be easily seen and attention called to them. We Protestant Christians try to be tolerant toward all religions, but there is such a thing as being too indifferent to what is going on around us.

Detroit, Mich. HARRY W. HOEBEKE

● Reader Hoebeke's comment reminds us of Horace Mann who, faced with Roman Catholic pressures a hundred years ago, sighed: "The trouble is, we Protestants have become too tolerant of intolerance." We feel that no Protestant should be without Mr. Blanshard's book. To our offer to supply copies to those readers unable to obtain it locally, we have had some 1200 takers. The offer stands. Just send \$3.50, plus 15c postage, and the book will be forwarded at once.

"La Prensa" and U. S. Press

TO THE EDITORS:

The audible concern evidenced by the United States press over the demise of *La Prensa* is not easy to understand, for they had nothing in common. *La Prensa* uncompromisingly opposed dictatorship.

For many years the American press honored great editors who were perennial scholars and fearless teachers. Horace Greeley, Henry Watterson, William Allen White, Arthur Capper and several others never hesitated to attack what they thought was wrong. As the giants have walked into the sunset, none have come forward to take their places. The modern American editor is a docile little man who goes along with the crowd—or at least the noisiest part of it—to the best of his ability. It is neither judicious nor discreet to oppose powerful minorities, however bigoted, be-

cause, being organized, they might hit back. One can just forget that stuff about the free American press being "the traditional defender of our liberties." Just how long American liberties can be maintained with a servile, un-free press is problematical.

Despite the religious freedom sought on these shores by the founding Colonists, the Bible has been taken from their children's children in the schools of three-fourths of the States by latecomer religious sects who desire to impose their teaching on the majority, and by atheists who believe in no teaching at all. There is no protest from the American press here.

One minority denomination presumes to demand the children of any interdenominational marriages, although this presumes the status of an Established Church, in violation of the First Amendment to the Constitution. Neither the American press nor the Department of Justice has protested this.

Before the Congress of the United States, which has stood against a host of dictators and tyrants in its time, a minority denomination blocks financial aid to the public schools of the nation because it is denied the special privilege of getting its hands into the Federal Treasury for monies for its parochial schools. The American press undutifully issues no protest here.

Professedly speaking for us, but without even presumptive permission to do so (unless the silent assent of the American press is considered such), many professional troublemakers arrogate to themselves the right to sermonize foreign nations for their ways of dealing with their respective native populations. But no one in the American press ever demands the franchise and civil rights for the American Indian, the first and oldest American.

La Prensa, a fighting champion, has gone down fighting, and we and the world take note. But hundreds of American newspapers "champions of freedom" have died, unnoticed, in bed. Senility was the cause. They just didn't care any more.

La Prensa, I think, would have defended the truth, wherever found, whether it favored a minority or a majority. Even in a country where, on a small scale, conditions are reversed, one cannot imagine it indulging in the common Protestant-baiting that is so general in American editorial policies. This love of truth for its own sake is a rare if not unknown quality these days. We see little enough of it.

The American press frequently reminds the public that a free press is most feared by tyrants, and that the two cannot live in the same atmosphere. Yet it does nothing to make the climate of North America unfavorable for tyrants. If any Hitler, Stalin, Pope, or native-born Cromwell ever takes over in the United States, his first public act will be to acknowledge the service of acquiescence of the American press.

Just what the American press could have had in common with *La Prensa* is indiscernible, unimaginable. There was no confraternity of fighting men, making common cause for liberty. The elephant, though fallen, is still admired by the mouse.

Los Angeles, California D. H. FERRIS

CHRISTIAN HERALD

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